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THREE DISCOURSES

UPON THE

Religious History

OF

Bowdoin College.

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UPON THE

RELIGIOUS HISTORY

OF

BOWDOIN COLLEGE,

DURING THE ADMINISTRATIONS OF

PRESIDENTS M'KEEN, APPLETON, & ALLEN.

BY

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COLLINS PROFESSOR OF NATURAL AND REVEALED RELIGION.

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G. W. B. 10-18-22

BOWDOIN COLLEGE, JULY 26, 1858.

To Prof. E. C. Smyth.

Sir:—In behalf of the students we respectfully solicit, for publication, a copy of your very interesting and valuable Lectures upon the Religious History of the College. Deeming them a treasure well worth our possession, and being desirous that the benefits arising from them may not be confined to ourselves, but extended to all the friends of the College, we earnestly hope you will comply with our desire.

Yours, respectfully,

C. H. Howard,
Wm. L. Haskell,
C. O. Hunt,
} *Committee.*

BOWDOIN COLLEGE, JULY 31, 1858.

Gentlemen,

The Discourses which you request for publication are cheerfully placed at your disposal. Any labor they may have cost has been abundantly rewarded by the generous interest with which they were listened to, and by the kind appreciation so pleasingly expressed in your note.

Allow me to add a word of explanation,—not necessary for you, perhaps,—but for others into whose hands they may come.

My original design simply was to prepare a brief account of some past seasons of religious interest in the history of the College, to be read at the Concert of Prayer for Colleges in February last. The materials gathered with this end in view, demanded, it was thought, ampler treatment; hence the method adopted. The principal object, however, has still been an immediate and practical one; and the course of thought pursued has been determined, in some measure, by the existing religious condition of the College.

In the statement of facts I have studiously endeavored to be accurate. In the sketches of religious character which have been introduced, my aim has been to draw attention to the sources of Christian usefulness, and to indicate personal traits at once real and worthy of emulation. I have accordingly dwelt upon excellences, and have only hinted at defects. The circumstances, moreover, in which the discourses were delivered, rendered this the most seemly course; as they have also limited my allusions to those who were active in some of the scenes described. Some of those here referred to are still officers of the College. For obvious reasons their connection with the past has been scarcely noticed. Yet I may not refrain here from assuring them, upon the evidence contained in many letters from their earlier pupils to the author, that the memory of their religious activity and fidelity is warmly cherished by many grateful hearts.

Hoping, Gentlemen, that these discourses may prove a not unworthy contribution to the history of our beloved College, and especially that they may be blessed to the highest good of those forming their characters under its fostering care, for whom they were prepared,

I remain, very truly yours,

Egbert C. Smyth.

Messrs. C. H. Howard, and others,
Committee.

FIRST DISCOURSE.

DELIVERED SABBATH EVENING, FEBRUARY 21, 1858.

Life within College walls is usually a counterpart to life without; the College is "society in miniature." In order to a just appreciation of the character and spirit of the smaller community, it is necessary to know something of the prevalent principles and sentiments and habits of the larger society from which the former receives its members.

The period in which Bowdoin College was incorporated and established, was one marked by general religious declension. The second quarter of the last century was marked by wide spread and powerful revivals of religion. They extended over New England and Eastern New York, and other States. Then came the French and the Revolutionary wars, and the formation of a new government. The public mind was engrossed with civil, domestic, and political interests. The moral energy of the people was absorbed in the excitement of the struggle for national independence, and in the stormy political contests that followed. War, moreover, even when waged for the most worthy ends, tends to unsettle and corrupt the public mind. This has twice been demonstrated in the course of our history,—in the period which we are considering, and in that which nearly corresponds in the preceding century,—the period of the Indian wars and of the violent civil contests in the mother country. The struggle for civil freedom, we may be assured, has not upon the whole proved injurious to the interests of religion, for religion can only thrive best where such liberty is enjoyed.

But the immediate results were bad. Soldiers learned the vices of the camp and brought them home when they were discharged from service. Ministers gradually forgot their great message in their interest in the prominent questions of the day. The aid afforded by France in our time of need bound us by strong ties to that brave nation. French refugees came over in great numbers. They introduced new and popular amusements, and principles utterly subversive of religion and morality and social order. They came as friends. Men greedily caught up their infidel notions. They spread like wildfire over the land. President Dwight encountered them at Yale. "At the time he became President," writes Judge Roger Sherman, then himself a Tutor in Yale College, "infidelity, the offspring of the French school, was extensively prevalent among the undergraduates, and throughout this State. Laymen of distinction generally and our most eminent lawyers, especially, were its advocates."* "French liberty and French philosophy," writes an early member of Williams College of the state of things there at the same time, "poured in upon us like a flood, and seemed to sweep everything serious before it."† That it reached the villages and towns in this vicinity, is evident from the publication, in 1802, of two sermons designed to resist the ingress of French infidelity and licentiousness, by the minister of Yarmouth, a brother-in-law of President M'Keen. From all that I can learn, I should infer that there were not many persons in this region who so far yielded to the Anti-Christian influences which were imported from France, as to become settled infidels. But there was a general paralysis of faith. The pulpit often gave an uncertain sound, and ceased reasoning of righteousness, temperance, and a judgment to come. Sinners, if they attended the sanctuary, in very many of our parishes could sit Sabbath after Sabbath and hear nothing which touched the conscience. One

* Sprague's Annals of the American Pulpit, vol. 2, p. 164.

† See Prof. Hopkins's instructive narrative of revivals of religion in Williams College. Am. Quart. Regr. 1841.

good man who preached here, as a candidate, so that a sense of sin was awakened in the bosoms of some of his hearers, was refused a call for this reason alone. The degeneracy in doctrine was nearly as marked as the corruption of morals. And this was fearful. In several parishes in this vicinity the ministers were notoriously intemperate. Rum flowed down our streets. Sabbath breaking and profaneness were greatly prevalent. The population had outgrown the means of education. There was little religious instruction afforded the young,—they were seldom catechised. There were no Sabbath Schools. Moral restraints generally were deplorably relaxed. It was a rare spectacle if a young man confessed before men his Redeemer. Very few of the young were members of the churches.

Such was the state of things when the friends of education and religion embarked in the enterprise of establishing here a seminary of learning. In 1788, the Cumberland Association of Ministers and the Court of Sessions for this county, severally petitioned the General Court of Massachusetts for a charter upon which to found a College in the County of Cumberland. In 1794, an Act incorporating a College to bear the name of Bowdoin, and to be located in the District of Maine, passed both houses of the General Court and received the signature of Samuel Adams. In 1802, President M'Keen and Professor Abbot were installed, and eight applicants were examined and admitted as Freshmen.

In the first eight classes I can learn of but one who may have been deemed, at the time of admission, hopefully pious; and it is doubtful whether he had made a public profession of religion.

During the first four years of Dr. M'Keen's presidency, though some of the students were thoughtful, upright, and possessed of fine intellectual abilities and social qualities, there was not one, it is believed, who was a member of any church or who believed and hoped in Christ as his Saviour. "Religion," writes one who was then a member of College,

"Religion was connected with the College only in the person of President M'Keen. He *was* christian, courteous, accessible, venerable, and universally beloved; but what could this avail, when, in each college room, there was a sideboard sparkling with wines and stronger stimulants."*

It will be instructive and interesting to observe how religion, from this, in many respects, unpromising beginning, obtained footing in the College, and struggled onwards to a seat of decided influence and control.

One cause of hope, at the outset, that the College would serve, in God's providence, a religious end, was the fact that it early enlisted the sympathies and services of those who had at heart the spiritual welfare of men. While many were interested in it chiefly as a literary institution, others were more deeply moved to labor for its prosperity by the hope that it would become a nursery of scriptural, intelligent, devoted piety. The Puritan spirit, which united learning and godliness, and which regarded spiritual wisdom as the perfect fruit of all true culture, and the glory of God as its best and noblest end, still lived in their hearts. In the Act of incorporation of the College it is gratifying to notice that the promotion of "virtue and piety" is first mentioned as the object had in view in its foundation. A few Christians, it is worth while also to notice, in this and the adjoining village, who had not succumbed to the evil influences of their day, were wont, very early in the history of the College, to meet for prayer in its behalf. Its first President, also, in the language of one† who was well acquainted with his character and influence, was "a man of piety as well as a scholar," "a Puritan in heart," "a humble pupil of the Redeemer."‡

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* See Appendix A. † Rev. Dr. Jenks.

‡ One incident I may mention which illustrates the firmness of his convictions of truth and duty. The parish, with whom the students, as now, were wont to worship, employed a minister whose sentiments the President deemed unscriptural and loose. He immediately, with characteristic decision, gave notice that he should preach on the Sabbath in the Chapel. He did so, as did his successor in office, until the parish pulpit was supplied by a man of evangelical faith.

His early death removed him from this field of his usefulness before he had ushered a second class into the duties of active life. But, though his career was so short, he should always be remembered with gratitude, not only for his successful efforts to organize the instruction of the College, and to secure a course and standard of study not inferior to those of the oldest institutions in the country; but equally for his constant recognition of higher ends in education than the development of mental energies, and cultivation in letters and science. In his Inaugural Address, he reminds his hearers that literary institutions are founded and endowed for the common good; and that those who obtain an education by their aid are under peculiar obligations to use their talents for the public welfare. He affirms it to be a sacred duty, which the governors and instructors of a seminary of learning owe to God and to society, to guard the morals of the youth committed to their care; and, in humble dependence upon the Divine blessing, to form their minds to virtue and usefulness. He recognizes as "doubtless the object of this institution," that the people of Maine "may have of their own sons to fill the liberal professions among them, and particularly to instruct them in the principles of our holy religion:" and, in conclusion, he entreats "all good men here present to unite in fervent supplications to the great Father of light, knowledge, and all good, that his blessing may descend upon this seminary; that it may eminently contribute to the advancement of useful knowledge, the religion of Jesus Christ, the best interests of man, and the glory of God." None, we are assured, who were present four years after his inauguration, at the first Commencement, were likely to forget the impressive exclamation which fell from his lips, as he gave a parting address to the only class he lived to crown with the honors of the College:—"God forbid that you should ever be ashamed to be governed by the principles of the Gospel of Jesus Christ." These principles controlled his administration. We would ever remember that the College was thus dedicated, in its infancy, to the service of Christ.

In December, 1807, President Appleton entered into the labors of his predecessor in office. He soon identified himself with the religious interests of the College. President M'Keen had established a biblical exercise. This his successor continued to conduct during the whole term of his office; meeting the students for this purpose, in the chapel, on Sabbath evening. Several manuscript volumes of his questions, used on these occasions, are now in the possession of his biographer. Beside the multiplied and arduous labors of the recitation room, which were always attended to with conscientious exactness, and were often productive of deep moral and religious impressions, he elaborated with great care upwards of fifty theological lectures, which were delivered, in the chapel, on alternate Thursday afternoons. He also delivered, at Commencement, to eleven successive classes, parting addresses; in which, to use his own words, "he eagerly seized the few moments which remained of their college life, with design to produce or perpetuate moral impressions." His voice, too, was often heard in prayer and pious discourse in the village conference room and church, or where large assemblies were convened for high philanthropic and religious ends. His Lectures, his Baccalaureate Addresses, and many of his sermons, have, for some time, been in print. The judgment of those best qualified to decide upon their merits has assigned them a place among our most select New England theological and ethical classics. They never should be allowed to slumber upon the shelves of our libraries. In thought and style they remind me, as I read them, of the pure gold seen by the prophet in heavenly vision, at once solid, transparent, massive.

Beside the influence which such weighty and lucid discourse always exerts upon a thoughtful community, was that which ever flowed from its author's personal character. He was, in no common degree, a holy man. We naturally think of him as the sainted Appleton. Holiness seemed in him, we may almost say, personified; though, perhaps, in its graver form, as we may suppose it to have appeared in John Howe,

or Owen, or any of the more eminent Puritan Divines. The spirit of his piety appears in this brief extract from his diary: "One week of tender, lively, and prayerful views of God, Christ, and the gospel, is better than years of intellectual research that has no near connection with Jesus and his religion. O God, make me spiritual." He was eminently a man of prayer. He was much upon the mount, and when he came down and mingled in the scenes where duty led him, there proceeded from him a holy influence which few could wholly resist. If to this power of moral and spiritual impression which grew out of the elevation and purity of his character, and to the power which he possessed of presenting the great principles of religion with what has been described as an almost angelic clearness of conception; if to the instruction respecting Duty, and Moral government, and the reasonableness and authority of the Christian faith, which, in all the forms of public address, and upon every suitable occasion,—in the parish church, in the reciting room, at evening prayers, in the enforcement of college laws,—the President was ever communicating; if to all this mass of light, and wealth of moral influence, and unshrinking public fidelity, there had been added more of private intercourse and close personal conversation with his pupils, and especially a more frequent and full presentation of the Redeemer, in the attractions of his glorious Person, and the power of the love which led him to bleed upon the cross for poor and lost sinners:—it may be questioned whether the success, humanly speaking, of his religious teaching would not have been even greater than it was; at least whether the deep impressions which he often did make upon the conscience, and which in after years resulted in the conversion unto God of their subjects, might not earlier have borne their fruit. It is, however, his richly deserved encomium, that, at a period of great religious declension, when many were making shipwreck of the faith, he defended and powerfully enforced the great doctrines of the Cross; and that, when it seemed to be generally conceded that youth was not the age in which religious character could

reasonably be expected, he so presented to his pupils the claims of virtue and religion, as fully to justify the remark made by one of them,—"It is impossible to go through Bowdoin College without receiving serious impressions."

Such is a brief and cursory view of the religious character and aims of the first two Presidents of the College during their time of service.* I have preferred to present it here, in order that the narrative of events within the institution may be uninterrupted. Let us now look again at the state of things there.

As before intimated, at the time of the inauguration of President Appleton, there was, probably, one only of the undergraduates whose character was decidedly religious. This student was fond of conversing with his friends upon serious themes, and is particularly remembered for the frequency and earnestness with which he spoke of conversion,—a strange word then to most of his associates. With his co-operation, Mr. Jonathan Cogswell, then Tutor in the College,† a man of excellent Christian spirit, formed an association which received the name of the Theological Society.‡ It was understood by the students that its establishment was in accordance with the views and wishes of the President,—who, indeed, occasionally attended its meetings. These were held on Sabbath evening. The exercises were, the discussion of some passage of Scripture, and dissertations upon theological and ethical questions. Personal piety was not made a qualification of membership, and the object of the society was not directly a practical one. Still its institution marks the beginning of religious progress. It organized the more sedate and thoughtful, and turned their attention to religious themes, and to the teachings of the Bible. Under date of July 17, 1808, President Appleton writes:—"I had hoped that my preaching might be the occasion of

* See Appendix B.

† Since, for several years, minister at Saco, and more recently Professor in the Theological Seminary at East Windsor.

‡ See Appendix C.

exciting some serious attention among the students. I have used some exertion with that design. Hitherto an infinitely wise and holy God has not seen fit to give any success. Every effort seems to have failed. But it is all right. O God, thou hast done well. Many whose shoes I am not worthy to unloose have met greater discouragements. I would not yet despond. I would yet hope in God. To human apprehension, what amazing good would result from a revival of religion at this College! It would be communicated to the people here, and, through the students, to places far distant. But surely God has a more comprehensive view of matters than I have, and my ignorance cannot direct his infinite wisdom. Lord enable me to do my duty." At the time this entry was made, the Theological Society numbered seventeen members, most, if not all of whom met, each Sabbath, for biblical and theological study. It is a striking comment upon the promises of God to those who study and to those who preach his word, that, of these seventeen young men,—but one of whom, it is supposed, then possessed a religious hope,—*nine*, at least, in subsequent life became professed Christians.

During the remainder, however, of the year referred to, and during the eight following years, the renewing and converting influences of the Holy Spirit were not manifested. The earnest labors of the President seemed still to fail of success. Indeed the difficulties in the way of the result desired, for a time increased. During the first term of the academic year 1811 to 1812,—the whole number of students being upwards of thirty,—there was not one among them who had made a profession of religion. The interest in the Theological Society became nearly extinct, and few, if any, came forward to take the places of those of its members who had graduated. It was regarded by most with feelings of bitter opposition. The greater part of the students appear to have been thoughtless. Not a few were reckless and openly immoral, some of whom formed habits of intemperance which clung to them in later life and brought them to a dishonored grave.

Notwithstanding these discouragements, the President abated not in heart or hope or zeal. He enforced the requisite discipline with prudence and paternal kindness, but with uniform and unshrinking firmness; and in a way which deeply impressed upon the students the conviction of the necessity of law and the guilt of its violation. He sought constantly to bring the truths and sanctions of religion to bear upon the conscience. When the moral stupor which prevailed seemed most profound, it is related that he once requested the students to remain after evening prayers, and then read to them, with all the impressiveness of manner he could command, the narrative of the death of the backslider and free-thinker, Sir Francis Newport. The effect produced at the time by its reading was very marked. The friend who gave me the incident said, that the next morning he obtained, without difficulty, twelve or fourteen members for the Theological Society, not one of whom before had been willing to join it. The revival of this society was an important measure; uniting and organizing, as it did, all who were willing to be ranked on the side of good morals. Of still more consequence was the fact, that about this time a new element began to appear in College life;—that of humble, earnest, devoted, and aggressive piety. In September, 1812, returned, as Tutor, a graduate of the class of 1810, Frederic Southgate; now a renewed man, and full of faith and Christian excellence. A few months earlier, entered, as Sophomore, James Cargill, whose brief career was a track of light. In 1813, came three other pious men, Messrs. Dennis, Cheever, and Pratt, who had the ministry in view, and who came here not only to receive good but to do good in Christ's name. They stand at the head of a long and bright succession. In their day were originated the religious meetings in the College which have been blessed in its history as established means of grace. Since the year in which James Cargill entered, no class has passed through College without having, in its membership, some one who has pleaded with God in prayer for his classmates, and labored, with more or

less earnestness for their conversion. And, since the year in which Mr. Southgate came as Tutor, no class has entered without finding established a Saturday evening meeting for Christian instruction and for prayer.

These two men, in particular, were remarkably fitted by the gifts of God's grace to initiate in the College a religious movement; to be leaders in the noble and blessed work of sustaining and advancing among their fellow students the cause of the Redeemer; and to be models for all who, in after years, should follow. Since they have both gone to their reward, it is proper that we should render,—what indeed in itself is but an act of justice,—a tribute to their Christian worth.

Frederic Southgate graduated with high distinction as a scholar, and with troops of friends won by the amiableness of his character, and "the vivacity and courtliness" of his manners. Few have entered upon life more keenly alive to its pleasures and honors, or possessed of qualities better fitted to ensure success in their pursuit. Upon leaving College he began the study of law, and continued it for nearly two years. "During this time," remarks President Appleton, who gained the information from Mr. Southgate's own lips, "he found himself inclined to contemplate religion with a degree of interest previously unknown. The impression made on his mind was not peculiarly strong, nor was it such as to excite any high degree of terror. But it was such as to produce an obvious change of character and pursuit. Those scenes and that society which are highly interesting to most persons of his age and prospects were, from that time, divested of their charms. He had before, to use his own expression, been living without God in the world,—more anxious for the esteem of men, than for that honor which cometh from God only. Henceforward he pursued a different object and enjoyed different pleasures. He became in a very high degree crucified to the world, and the world to him by the cross of Christ. . . . . Humility was prominent in his religion. And if charity consists in warm desires for the best interests

of men and active beneficence for the promotion of this object, he was clothed with it as with a garment. The duties of an instructor in literature and science, he executed with ease to himself, with fidelity and good success. But while he was attentive to the more obvious duties of his employment, he was much more concerned for the moral improvement of those who were under his care. He watched, with unceasing solicitude, any appearance of religious sensibility.

"Few persons have ever held time in higher estimation. Had he known himself to be as near to eternity as the event has proved that he was,* I know not that he could have lived differently or used his time with more rigid economy. His residence in this place evinced the possibility of preserving a habit of exalted piety in the midst of an employment highly responsible and requiring unwearied attention; for it is not easy to conceive that any person could, with more propriety than he, have adopted the language of the apostle when he said in the name of Christians, *We have our conversation in heaven.* He thought, and spake, and acted, as seeing Him who is invisible.

"His deportment in sickness, both before and after his removal from this place, well corresponded with his previous character. His approaching end was contemplated with solemn interest, but with deep submission. As death advanced, his mind settled into a state of increasing calmness and joy. He said little; but never did I witness such serenity and pleasure beaming from mortal countenance. Nor was I ever so impressed with the words of the sacred writer in relation to Stephen, *They beheld his face, as it had been the face of an angel.* There was a kind of celestial radiance, indicating that peace of God which passeth all understanding; a joy unspeakable and full of glory. He died in the enjoyment of a hope full of immortality."†

His return to College, changed in heart and spirit, and now resolved to count all things but loss for the excellency

* He died during the second term of his Tutorship.

† President Appleton's Discourse on the death of Frederic Southgate, 1813.

of the knowledge of Jesus Christ, and his triumphant death, in themselves exerted a powerful and most salutary though silent influence. They evinced the reality of religion; illustrated its worth and power; showed it to be the work of God in the heart, and the living source of all spiritual and moral excellence. During the few months, moreover, of his residence here as an instructor, Mr. Southgate was unwearied in his endeavors, both public and private, to promote the religious welfare of his pupils. "He made great exertions," writes the President in his private journal, "for the salvation of the students. From these exertions I had much to hope." He instituted the religious service on Saturday evening which has ever since been observed, and sustained it with such interest as to draw in many of the impenitent. Often, also, at the close of his daily recitation, he would shut up his Horace, and most affectionately and seriously urge those present to acquaint themselves with God and be at peace with him. *I love to think of that man*, was the exclamation to me of one of his pupils who never forgot, though he long neglected, his teacher's pious counsels and solicitations. We cannot measure the quickening power of an earnest Christian life, however brief. Mr. Southgate did not live in vain. Seeds which his hand scattered are doubtless now bearing fruit unto everlasting life.

The other person to whom I referred, James Cargill, entered the Sophomore Class, in the spring of 1812, from Middlebury College. He was a native of New Castle in this State,—where, as one of the first students of its academy, he fitted for College. While pursuing his preparatory studies he was deeply and solemnly convinced of sin. "He saw," writes his pastor, Rev. Kiah Bailey, "that he was perfectly in the hand of a sovereign God, and felt that he would be just if he made him forever a monument of his holy displeasure. At length his will was bowed, light broke in upon his mind, and he found peace and joy in believing. And he indulged the pleasing hope that Christ was formed in him,—that he had passed from death to life,—as he experienced an entire

revolution in the temper of his own heart, and could say that Christ was indeed precious to him." Mr. Southgate found in him a zealous and most judicious coadjutor. And when the former was removed by death Cargill was well worthy to take up and wear his fallen mantle. With the approbation of the President he continued the religious meeting begun by Mr. Southgate. This he sustained with so much wisdom and efficiency that it was always well attended, although none of his fellow students professed any experimental acquaintance with religion. Thus to maintain an exercise of this sort, without any aid from his associates, and in the face of much thoughtlessness and immorality, evinces great maturity of Christian character and practical judgment. Such a meeting, conducted with faith, with humility, with earnestness and propriety, is one of the most powerful instrumentalities which can be used, in a college community, in behalf of religion. The solemn and affectionate intercessions of a pious student for his friends and classmates, the reading of the word, the kind counsel and exhortation,—"Come with us and we will do you good,"—how many, by these simple means, have been saved for time and for eternity. None who attended Cargill's meeting, as it was called, could ever wholly forget the earnestness of his prayers, or the solemn and affectionate manner in which he invited them to Jesus. Some, it is believed, were at the time radically benefitted, although such results were not then apparent.

In personal appearance Cargill was not prepossessing, except as his face was transfigured by the power of holy emotion. The color of his hair inclined to red,—his eye was light,—his face bloodless,—his form awkward and bent,—his chest hollow, and his whole appearance that of one marked by consumption. The continuity of his college life was frequently interrupted by sickness. During most of the Senior year he was obliged entirely to suspend his studies. When he graduated, he was so wasted by disease that he had, literally, to crawl up the steps of the stage; and he descended almost from that platform to the grave,—dying at

his mother's house in New Castle on the Saturday of the week following that of his graduation.

His natural powers,—though above mediocrity, and somewhat marked in the more solid branches of study,—were not, as a whole, distinguished. He had not Mr. Southgate's natural depth and seriousness of mind; nor his liveliness and luxuriance of fancy; nor his easy address and cultivated manners. "He was a rough jewel,"—writes Dr. Vaughan of Philadelphia, his fellow student,—"but a man of devoted piety. He stood alone; but he was respected, and his influence felt." Others assure me that his influence was greater even than that of Mr. Southgate;—that it pervaded the College, affecting every diversity of character. Though always firm in the maintenance of his own principles of piety, and faithful in rebuke, he was universally esteemed and beloved. As one evidence of this I may mention, that his associates, knowing his struggle with poverty, voluntarily contributed to his support. Once he found fourteen dollars in a wrapper on his table. At other times, also, he was aided; —sometimes secretly, and sometimes openly.

It is worth while to inquire the secret of his influence and usefulness. As already intimated, it was not in any extraordinary natural gifts. I have been told that his temper naturally was not amiable. Yet none knew him here but to respect and love him. One characteristic which distinguished him was, the thoroughness of his conversion, and the deep experimental character of his piety. He was taught of God, and received thus that spiritual mind which is light and wisdom. The holiness of the divine law,—the extent and guilt of his sinful opposition to its requirements,—his need of an almighty and atoning Saviour,—the glory of God's immutable purposes and universal government,—of these sacred truths he was experimentally and fully convinced. They were not only apprehended but loved; and he longed to have others rejoice in them as he did.

Another feature was his conscientiousness. He was thoroughly honest. "Often," says his pastor, "he would

express his fears that he had no religion, and was at times almost ready to give up his hope; but he had seasons of comfort, and was usually calm and composed." He constantly *strove* to maintain a conscience void of offence. And he took as his standard of Christian excellence the highest. All could see that religion in him was loaded with the fruits of righteousness.

Another trait in his Christian character was its benevolence. This was universal. He lived to do good rather than to receive. There was a genial, cordial, joyous fellowship in him which had its secret spring in his love to Christ; and which flowed out, as from an unsealed and exhaustless fountain, wherever any channel opened to receive its sweet and beneficent streams. Southgate's career seemed to the students like a voice from the grave. It bade them prepare for eternity. Cargill taught them how to live,—that the ways of religion are pleasantness, and all her paths are peace. When near his end, he expressed his joy that he could go so soon to be with Tutor Southgate. In spirit here they were one. In death they were scarcely divided. Together, we may believe, their emancipated spirits rejoice over all, who, in the College they loved and toiled for, so enter into their labors that at the last they shall share in their rest and reward.

The year following the graduation and death of Cargill, 1814–1815, exhibited an improved state of morals over many that had preceded. There was, at the beginning, some accession favorable to religion. The Saturday evening meeting was sustained,—conducted chiefly by one of the Tutors, Rev. Enos Merrill. There is reason to believe that the first distinct religious impressions and decisions of several, who have since been active Christians, are to be referred to this period. For those who were professedly pious it was a time of trial and growth.*

During the first half of the next year, 1815–1816, there was a deterioration in the moral condition of the College.

* See Appendix D.

" As a general thing," writes one who was then a member of the Sophomore Class, "the College students were thoughtless, wayward, and irreligious. There was much noise, frequent convivial meetings at which many students drank to excess."—" There was some profanity, and a general lightness and frivolity of conversation, among the students, notwithstanding we were most faithfully and kindly conversed with and prayed with by our eminent President Appleton." At the opening of the year the whole number of students was nearly fifty. Of these, six were professors of religion; and in February a seventh was added to their number. The piety of this little band appears to have been decided. The lives of its members were consistent with their profession, and they were consequently much respected. At the time when the prospect of any general thoughtfulness upon religious themes seemed darkest, they adopted the resolution, each to converse every week with two of his fellow students, until the attention of all should in this way be drawn to their religious obligations.

Toward the close of the spring, there began to be in the town signs of increased religious interest. The Congregationalist Society then was without a pastor. The church embraced only seventeen members; and few of these exhibited any signs of spiritual life. There was much, both in the church and society, of what is now termed liberal Christianity. The special attention spoken of appears first to have sprung up under the faithful preaching of the pastor of the Baptist church, Rev. Mr. Titcomb. It continued to increase during the summer. Meetings were held at private houses; and soon, near the appointed hour of their commencement, companies of men and women were to be seen in the streets, carrying their seats in their hands, and thronging toward the place of worship. The interest spread into the first parish. Seeing the need of some one who could devote himself to the work in this society which was waiting to be done, President Appleton urged upon Rev. Jotham Sewall, who was then in the employ of the Maine Mission-

ary Society, to come and put in his sickle into the standing harvest. Toward the close of the summer term he consented. From the opening of this term there appears to have been in the College, especially in the Sophomore Class, a gradually deepening thoughtfulness and solemnity. Not having had a college education, Father Sewall seems to have felt a great deal of unnecessary diffidence in coming to a place which he looked up to as a seat of learning. His first appearance here, however, was one which won the kind attention of the students. He came on Thursday from Gardiner. Almost his first inquiry was, if there were any meetings in progress. There happened to be one, conducted by Rev. Mr. Titcomb, in the house opposite that occupied by Professor Cleaveland. He directed his steps thither at once, and found the rooms packed and overflowing with people. Elbowing himself through the crowd, Father Sewall made his way to the preacher, and introduced himself. After the sermon he was requested to lead in prayer. Do you pray for the College? he inquired. Unfortunately at that time there was, on the part of many who were chiefly interested in the services then in progress, an inconsiderate jealousy of Colleges and an educated ministry. The reply was, that they had not been in the habit of remembering the students in their supplications. *Ought to*, Ought to, was the quick, nervous, emphatic response; and immediately, in his own deeply spiritual, touching, overpowering way, this man of God lifted his voice in prayer, not only for those present, but for the institution of learning. He preached in the evening to a thronged house. About thirty of the students, several of whom before had been serious and thoughtful, wrote him a note,—appending their names, and requesting him to preach to them on the next Saturday evening. He consented, though such was his humility that it is related, in his memoir, that he spent a considerable portion of one night, in his bed and out of it, pouring out tears and supplications to God in behalf of his cause here; and entreating to be made an instrument of good to souls in any way that God pleased,

if it was only as Christ used the ass on which he rode into Jerusalem.

The sermon was preached, if I am rightly informed, in the room of Samuel Johnson. Father Sewall's text was, *Run, speak to that young man.* His sermon was strictly textual, somewhat in this style.* "My young friends, I do not know that I ever preached before to an assemblage all of whom are superior to me in point of education. Will you excuse me? I have been educated but little; I have had no college training; I may commit blunders: but, after all, I have cultivated my common sense; I have looked around me, and have had some experience; and God by his word and Spirit, as I believe, has taught me and has made me a preacher. Perhaps then I may yet say something useful to you, if you will patiently hear me. My text is, "Run, speak to that young man." I must *run.* I must make haste and speak while I may; for time makes no stop, and not one of us is sheltered from the arrows of death; and dying suddenly, if you die in your sins, you are lost, and lost forever! Speak to that *young* man. There is more hope of the young, than of the old offender,—his conscience not yet hardened, his heart susceptible. *Speak* to that young man. Yes, I will warn, and counsel, and entreat, for you walk amidst danger; perhaps you will listen to my homely but honest voice of truth; perhaps it will—O may it be so—not be in vain that I entreat you to be reconciled unto God, for now is the accepted time and now is the day of salvation."

After the lecture a few tarried for conversation; and, in his journal, Father Sewall alludes to two of them as being deeply anxious. The following week the annual Commencement occurred, and the students dispersed for the vacation. Many fears were felt by the President and Mr. Sewall, lest the serious impressions made should be lost in this season of relaxation. Fervent and frequent prayers from them, and from many others in this vicinity, ascended that this might not be the result. These prayers were answered. "The

* For this sketch of Mr. Sewall's sermon I am indebted to Rev. Dr. Allen.

College," states one of its students, who was then deeply affected by religious truth, "re-assembled in deeper solemnity than when it separated. I well remember my first interview with" Father Sewall, "after my return. We met in one of the favorite walks in the pine grove, and his first question showed that the drift of his solicitude was for the safety of the soul."

"At the beginning of the autumn term," writes another, "there was evidently a deep solemnity among the students. The Bible was read, its solemn truths were considered. Students began to meet in each other's rooms for conversation and prayer. The venerable Jotham Sewall preached in the college rooms with great fervor. He visited every room, talked freely, affectionately, and faithfully to us all concerning our duties to God and our eternal interests. And he earnestly besought us to be reconciled to God through Christ without delay. Especially was he devout and fervent in his prayers that God would give us his Spirit, and, the greatest of all mercies, new and contrite hearts.

"Soon it was apparent that those prayers were answered, that the Holy Spirit was with us of a truth. The Bible, religion, personal salvation, were the absorbing topics within the walls of Bowdoin. Those were days ever to be remembered by me. If ever I was converted, it was in October, 1816. More than forty years have since elapsed, but those days, those gracious scenes, are fresh and vivid in my recollection. Then first the Saviour Jesus became inexpressibly dear to me and other college students.

"During this revival our beloved President Appleton was indefatigable in his endeavors to promote the cause of sound religion. He exhorted, he talked, he prayed, for and with all of us. Several of the students who were pious before, were exceedingly useful at that time,—kindly entreating us to embrace Christ, and aiding inquirers in every way they could."

This revival seems to have been chiefly confined, in its immediate results, to the Junior Class,—six of whose members, it was hoped, were converted.

In the next year the College was again visited. At the Saturday evening conference, Nov. 15, three or four were deeply impressed with a sense of their need of forgiveness and redemption; two at least of whom expressed, during the following week, a hope of having been renovated by God's Spirit. Two others also, before the close of the term, professed conversion.

How important and joyful these events appeared to the President, and to those interested with him in the religious prosperity of the College, is evinced in the following extracts from his private journal. November 28, 1816, he writes: "God has been pleased, as I trust, to visit several of the students with his saving health. We do hope that at least six of the number have been transformed by the renewing of the mind. A few others are serious, but we fear concerning them. The seriousness has been attended with silent but deep anxiety, which has gradually given way to hope, a hope feeble and intermitting, but slowly acquiring strength. This is a great thing—a very great thing. It is what we have been long praying and longing for. * * * A third of the students, or very nearly that proportion, it is now hoped, are pious. It is but a little while since we had none of this description."

Again, December 4, 1817, he remarks: "As to the College, God has shown us new favors. Not only have a considerable number of serious students entered, but there have recently been, as we hope, three or four individuals converted to the Lord. This is a great thing, an unexpected mercy that God should have returned to us so soon. Those students who were thought to have experienced religion last year, have, by divine grace, done well. They appear to be good, sound, judicious, and zealous Christians. This is a glorious thing. Religion seems to have obtained strong footing in Bowdoin College. Christ seems to have owned us very distinctly and graciously. Oh that he might pay us frequent visits! Oh that his work of grace may be further carried on to his own praise! Oh that the College may

always exhibit a sweet and graceful union of literature and piety. May God preserve those who have lately begun to hope in his mercy. May there always be a goodly seed. Towards us, already, the mercy of the Lord has been unutterable. Praise, everlasting praise, be rendered to his name."

During Cargill's Senior year there were only two or three pious students in the College. At the close of the first revival, there were about sixteen; and a year later, at the end of the second, about twenty,—between one third and one half of the whole number of students.

This increase of the religious element produced a great change in the public sentiment and general character of the College. It was found, as it always must be, that the cultivation of piety is not adverse to scholarship; that an atmosphere filled with religious influences is the one most congenial to mental growth and fruitful culture; and that all the ends for which a literary institution exists, are best secured in proportion as the Spirit of God dwells in the hearts of its members, and prepares them for His service. The first revival, in particular, exerted a salutary influence which was felt through the institution. Referring to this work of God's grace, Rev. Dr. Anderson makes the following interesting statements:—

"The great fact in the religious history of the College, in my time, and indeed in its history in any point of view, was the remarkable moral and social change,—almost a revolution,—occasioned by this gracious visitation. The class which graduated in 1818, was the largest there had ever been, and embodied a good deal of talent and character; and the special interest and the largest number of converts were in that class, which had then entered its Junior year; and as there was a good proportion of pious influence among the Seniors, the tone of college life was wonderfully and most happily changed. I have never witnessed any thing equal to it. There was a public sentiment on the side of good morals and piety, which was felt through College as a controlling influence.

"These were the impressions I had when in College, and have ever retained. Perhaps the *religious* history of the institution should date with that outpouring of the Holy Spirit."

The proximate causes of the wonderful religious progress, and, as it were, revolution, whose history we have been considering, may easily be gathered from the facts which have been stated. The more hidden and real causes lie concealed in the secret intercessions and personal exertions of the holy and consecrated men whose names have been prominent in our story, and in the sacred counsels of the God of Providence and Redemption. I would note, for our encouragement, this simple fact. The revival did not come without labor. It was for years longed for and prayed for and toiled for. Then a revival of religion was thought "a very great thing,"—worth years of patient, earnest effort, of importunate waiting at the throne of grace, of humble watching at the door of Divine Providence. The sceptre, we have seen, at length bent—the door opened. There are hearts in every quarter of the globe that to-night have reason to rejoice, because of the talents the descending Spirit then sealed for Christ and his Church. Let none be discouraged who now desire that these scenes may live again. They will come. I know not now but that God is about to work.

Let me add, in conclusion, one or two incidents of these times of refreshing which could not so well be alluded to elsewhere.

Some of the changes of character which took place were remarkable from their suddenness. In illustration of this a graduate of the class of 1820 relates, "that he remembers hearing one of the converts,—a marked case,—half utter an oath, on the day after he was said to have entertained hope. He had been a wild and profane young man, and the expression was uttering itself, as it were, from habit; but the suddenness with which he checked himself and his confused looks showed that a great change had taken place within.

It brought 'the old man' and 'the new man' into closer juxtaposition than I had ever seen before, or than I have ever seen since."

There were also many cases of deep and prolonged mental distress—prolonged simply because of the heart's unwillingness to yield to the truth and the strivings of the Spirit. In most of these there was final submission, and consequent peace and even unspeakable joy. One instance, however, is reported which had a melancholy and fearful issue. It was the case of one described by a classmate and intimate friend, himself one of the converts of these times, as "a beautiful young man, the most gifted of any one in the class." "I will not mention his name," he further writes, "for he has long ago passed to his account at the bar of a merciful as well as just God. And I cannot think of him, even at this remote period, without tears. He was so agitated for days that he trembled like an aspen leaf in our recitations; and, as his chum informed me, would walk the room, and stamp the floor, in agony, because he could not banish from his mind the burden which weighed so heavily upon it. At last he deliberately resorted, in defiance of the prayers and tears of his pious friends, to the brandy bottle, and quenched, in its fiery potations, that Spirit who was graciously striving to save him from ruin. Soon after leaving College he died, as might naturally be supposed, a miserable drunkard."

One other instance, also, of resisting convictions of duty and refusing to practice them, is on record;—though it may have occurred earlier in the course of President Appleton's term of office. A young man, after hearing an impressive religious lecture by the President, "remarked to a fellow student, with apparent solemnity, that he considered himself one step nearer perdition than when he entered the chapel; for he believed what they had just heard was true, and yet he was not benefitted by it."

How often, exclaimed the compassionate Saviour, concerning the city he before had wept over, *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*

And ye would not! How these words, in the judgment and in eternity, will rend with remorse the spirits of the lost. Now, if thou wilt, thou mayest come, O sinner, and be saved; but *then*—in thine own future—in the great and fearful day—if thou canst *only* say, *I would not come*!—Let me entreat you, especially, my friends from the College, now, if never before, seriously to consider the value of your own souls, and the claims of a divine and atoning Saviour. Delay not. You can gain nothing by waiting. Life's best gifts will be wasted by delay. It is hard to kick against the pricks. Better, far better, for time and for eternity, will it be for you at once to yield your hearts to God.

SECOND DISCOURSE.

DELIVERED SABBATH EVENING, MARCH 28, 1858.

In the records of the Praying Circle, under the date of August 3d, 1818, I find this entry. "With grief we are compelled to say that the College is in a very stupid state. Secret dissipation, of the most alarming nature, prevails to such an extent as should rouse the slumbering followers of Him who never slumbers nor sleeps."*

This development of wickedness, so soon after the gracious seasons which have been spoken of, need not surprise us. These operations of Divine Grace wrought a great social and moral change which was felt throughout the institution. They brought religion into the ascendancy. But they did not give it universal reign. More than half of the students did not share in them. There were some, in each of the classes, who remained hardened, dissipated and corrupt. At the time referred to in the extract which has been read, these persons seem to have become unusually abandoned to evil, and it was feared that many would be contaminated by them. Through the vigilance and decision of those connected with the College who were the friends of moral purity, this danger, at one time imminent, was averted.

* In the Memoir of President Appleton also, allusion is made to this incursion of vice in connection with a striking illustration of his efficiency in government, and his power of rebuke. See Appleton's Works, vol. I, p. 32.

Order and temperance and purity prevailed. This favorable result was due, in a great degree, to the exertions of Mr. Samuel Green, then a Tutor in the College.* The personal religious influence of Mr. Green while here was such that it deserves to be had in remembrance.

He was a graduate of Harvard University, where he ranked among the first in his class, excelling particularly in mathematical and metaphysical studies. In 1817, one year after the graduation of his college class, he came here from the Theological Seminary at Andover. Already, those superior intellectual powers and spiritual graces which have won for his name a high place among "the holy and useful of all generations," were largely developed in him. His countenance was a mirror of his mind,—open, yet studious and thoughtful, benignant and noble. He had in him the soul of politeness, and his manners revealed the benevolence of his heart. In amiableness of disposition, in a controlling love of truth, in moral earnestness, in capacity and efficiency as an instructor, in warmth of devotion to the interests of learning and religion, and in elevation and richness of devotional power, he is said to have borne a close resemblance to President Appleton, with whom his theological studies while here were continued, and whose memory, as a theologian and christian, he afterwards cherished with deep veneration and love.† At the time when his religious character became decided, he adopted the resolution, "to do what he could to make his influence felt over a dying world." This was the great purpose of his life to which he was eminently consecrated. As a College officer he was abundant in labors. Few teachers, if any, have more deeply felt than he their responsibility for the intellectual and moral improvement of their pupils, or have labored for this end with more assiduity. At the time already referred to, when immorality appeared to be alarmingly on the increase in the College,

* Subsequently the able and devoted pastor, successively, of the Congregational Church in Reading, Mass., and of the Union, now Essex St., Church in Boston. † See Memoir by Rev. Dr. Storrs, p. 51.

his activity in resisting and suppressing the evil was untiring, and most wisely directed. "He took firm ground," writes one of his pupils, "and resolved that the College should be purified, though the combination among the students was found to be strong, daring, vigilant, and extensive. * * * Never did a man, perhaps, wrestle more fervently in prayer for the salvation of the College, and especially of the dissipated and guilty. * * * One whole college generation felt the happy effects of this firm stand."

One incident is on record from the same pen,—that of a graduate of the class of 1821,—which illustrates his fidelity to the higher interests of those under his charge. "On my return to Bowdoin College, at the close of my second winter vacation, I found, on taking the stage at Newburyport, that tutor Green, and two or three other gentlemen, strangers both to Mr. Green and myself, were to be my fellow-passengers. Our ride, that day, was from Newburyport to Portland, about seventy-five miles. It was severely cold, and the roads were very bad. We did not reach Portland till past eleven at night. During this long day I observed that Mr. Green lost no opportunity of letting fall a word in honor of his Master. The other passengers were absorbed in commercial pursuits. On arriving at the hotel in Portland, hungry and cold, we we were all glad to have a warm room and a warm supper. After supper Mr. Green and myself were left alone. He remarked that he dared not retire immediately after eating. I saw that his object was two-fold. He had determined on bringing me into a close personal conversation on the subject of religion. I determined to be ready for him. Furnished as I was by an unsanctified but thorough religious education, I valued myself on my skill at parrying. My plan was to converse freely about religion, and yet keep Mr. Green so occupied in disposing of various questions, that he could find no time or opportunity for those *dreaded personalities*, at which I knew he intended to arrive. For a time I succeeded. Once or twice the waiter came in, and asked us if we did not wish

to retire. Mr. Green would promptly reply, 'I am in no hurry.' Not so much, thought I, as I wish you were. Half an hour passed, in which I had the privilege of listening to some fine remarks on the millennium, and expositions of passages relating to it. It was midnight, and Mr. Green at last said to me, 'I wish that we might sleep together, if agreeable to you.' I could not decline, for I saw that there was no escape. We went to our chamber. We knelt, and he poured out a most importunate prayer. We lay upon our pillows, but not for sleep yet—not till he had stripped me of every excuse, and induced a sense of sin and guilt and shame, which seemed tolerable only in the prospect that it would be abated in the morning. So skilfully did he apply God's truth, and yet so benignantly, that I felt towards him only emotions of love and a sense of obligation."

This result,—personal respect and often deep affection,—seems always to have attended Mr. Green's efforts. Such were his evident sincerity and kindness of heart that he could administer the most pointed and stinging reproof to the guilty without exciting complaint. He made universally the impression of a high minded and honorable man, ardently desirous of promoting the welfare of all whom his influence could reach. His own literary enthusiasm was so ardent that he inspired his classes with a love of study; and yet it was evident that his engrossing desire was, that they should become purified from sin and renewed in the image of their Creator.

At the beginning of the second year of his tutorship, Mr. Green was strengthened in his labors by the association with him in office of his class-mate and room-mate at Harvard University, Tutor Newman, afterwards for nineteen years Professor in the College, during a part of which time he also officiated as President. Of his character and influence I shall have occasion subsequently to speak more fully. I notice now the fact that he was placed here with Mr. Green, at this time, as a kind Providence to the College; for through the self-denying exertions of these men, as well

as those of Mr. Asa Cummings,* who took Mr. Green's place in the fall of 1819,—the religious interests of the College were faithfully cared for during the year in which the sickness and death of the President deprived it of its religious teacher and head.

For upwards of six months previous to the evening on which he died, Nov. 12, 1819, President Appleton was unable to take any part in the instruction or government of the College. As toward the close of the summer term, and during the progress of the fall term, it became evident that he was soon to be removed from his earthly sphere of labor, a general solemnity settled upon the College. Frequent meetings were held for prayer that the stroke might be averted; or, if this could not be, that it might fall in mercy to those whom it bereaved. The interest of the President in those entrusted to his care continued unabated by his sufferings and the feeble tenure of his life. He frequently looked from his chamber window at the College buildings, and one day, fixing his eye upon them, exclaimed, "Precious objects have ye been to me, but I resign them all for my God." At another time, when he was led to believe that his end was near, and when he gave what he supposed would be his dying counsel to his children, he said to an officer of the College by his bedside, "Pray for our students. Pray that God would revive his work among them. I think of them with much interest. Tell them I had intended to leave them my last advice, to be communicated after my decease; but it is now too late. My enfeebled powers will not permit."

No one of those thus remembered could doubt what was the burthen of the advice their revered and beloved teacher wished to communicate. The scenes daily witnessed in his chamber, were more eloquent than any words could be of the power of a Christian faith and the worth of the hope of the righteous. They were not scenes of triumph and exultant joy, but even more impressive,—the calm serene setting of a full orbed sun. His character had been open as the day. No one ever reproached him with guile. No one

* Afterwards Rev. Dr. Cummings, the well known Editor of the Christian Mirror.

could suspect him of insincerity or credulity. His mind was eminently logical and comprehensive. What he said, he felt; what he trusted in, he first examined. He had sought for truth with all his powers. For years religion, its doctrines and its precepts, had been the constant theme of his thought. Death approached him with slow and measured step. In quiet hours he had ample opportunity to contemplate, as in the light of eternity, the great objects of faith. His clear vision became yet clearer; his hope ripened into assurance; his faith was victory. At the close of the day which he had reason to expect would be his last, he said, after gazing a moment at the setting sun, "Before it dawns again I shall be in glory;" and then reclined his head upon the pillow to die, as peacefully as one would lie down to pleasant dreams. What gave this perfect peace? It was not ignorance of Him he was so soon to appear before. "The thought," he had said but a short time previous, "the thought that a moment may introduce me to the full glories of God, is enough to overwhelm me." It was not ignorance of himself. "I am indeed a poor sinner," was his language, "lying at the foot of sovereign mercy. Most emphatically, and from my soul, do I renounce all hope in anything done by myself, as a ground of justification." What was the foundation of his confidence, he as unequivocally affirmed. "Of this," he often said, "I am sure, that salvation is all of grace. I would make no mention of anything which I have ever thought or said or done; but only of this, that God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The atonement is the only ground of hope." "I fly, I fly, with my whole soul, to the blood of a crucified Saviour." "My heart is fixed, trusting in God;

> Jesus, to thy dear faithful hand,
> My NAKED SOUL I trust."

This testimony to the distinctive doctrines of the Christian religion, this exemplification of their sustaining power, was not given in vain to those who were members of the

College. The term was one of much thoughtfulness and sobriety. And there were some who henceforth sought to build their characters upon that foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone, which had been proved before them to be so sure and stable.

In the December following the decease of President Appleton, at a special meeting of the Boards, Rev. William Allen was chosen, with great unanimity, as his successor.

He was a graduate of Harvard University. An election sermon, preached before the General Court of Massachusetts, in May, 1813, while he was pastor of the Congregational Church in Pittsfield, Massachusetts, made him widely known. Subsequently, he was placed at the head of the institution known by the name of Dartmouth University. He came here at an early period of life, was inaugurated in May, 1820, and continued in office nineteen years. His administration of the College was highly successful, if we may be allowed to judge from the number of students who were educated during that time, and the large portion of them who have risen to eminence in the various walks of political, literary, and professional life.

Like his able and pious predecessors, he always had the religious interests of the College much at heart. The fact that he was cordially sustained by the subordinate officers, to the recollections of some of whom respecting him I am much indebted, does not detract from his great merit in this respect. During the whole period of his Presidency he conducted the morning and evening chapel service. For many years he continued the biblical recitation established by President M'Keen. It was held at evening prayers, in the chapel, on the Lord's day; alternating with a lecture, in which he aimed always to speak upon some topic of special interest, while he kept ever in view the spiritual good of his hearers. During the first three years of his residence here, I find, from a memorandum which has been furnished me, that he preached one hundred and four written sermons in the village church where the College worshipped. In the

years 1823 and 1824, he delivered, in the chapel, a course of ten scientific lectures, written with much labor and care. The subjects were, the Existence of God, as proved by the Mineral, Vegetable, and Animal worlds: the Necessity of Revelation: and the Proofs of Revelation, as derived from Miracles, Prophecies, and the Progress of Religion in the world. In 1830, he published a volume of Discourses, containing his Inaugural Address, a Dudleian lecture, and a decade of Baccalaureate addresses. A memorandum has been preserved of sixty discourses delivered by him in College,—from July 7, 1833, to August 23, 1835,—on subjects deemed the most important, interesting, and effective for the promotion of the spiritual and immortal welfare of the youth under his care. He also frequently, from time to time, attended conference meetings, held in student's rooms and elsewhere, and delivered addresses as the occasion demanded. I have a record of meetings, held at his own house in February, 1828, at which he delivered discourses on prayer, humility, justification, and kindred topics. He also introduced into the chapel, at all times when convenient, preachers, the friends of the College, whom in turn he was ready to assist. He encouraged united and fervent prayer to Him who has commanded and who hears it. His judgment accorded with that of President Edwards in his recommendation of Union in extraordinary Prayer for the revival of religion. He approved, also, of occasional protracted meetings; especially as they brought to the aid of the College the most eminent and pious, the most eloquent, fervent, and successful ministers of the State. Conversions were multiplied during his time, and revivals of religion were more frequent than before or since. He gave the early direction in their course to more than one hundred and thirty young men who have become ministers of the Gospel and missionaries of the Cross.

The time, perhaps, has not yet arrived for an entirely just appreciation of President Allen's character and administration. Some further review, however, of his labors, and

distinguishing traits of character, is due to his long connection with the College, his unbending faithfulness to its interests, and his great influence in forming the minds of many who are among the most honored sons of their Alma Mater.

He was a man of extensive learning. Few literary or professional men traverse so wide a field of knowledge. In some of the abstract sciences he was a proficient,—particularly in the Mathematics. In the science of Political Economy, also, he exhibited powers of a high order, and it has frequently been regretted by those acquainted with his resources that he did not devote himself more exclusively to its cultivation. His sermons and addresses, although not characterized by the close logic and the simplicity which strongly marked the addresses of President Appleton, were clear and vigorous in thought, always in good taste, and often richly illustrated by historical learning. Evincing constantly a most profound sense of the importance of Bible truths, and an earnest desire for the spiritual good of the students, he seldom delivered an address in the chapel which did not command marked attention. His published Baccalaurate discourses exhibit proofs of superior powers of argument and appeal. Their style may be described as ornate and highly finished, and they contain many passages of great beauty and touching eloquence. The Dudleian Lecture, delivered at Cambridge, has been widely and deservedly praised for its able and learned defense of the validity of Congregational ordination, and its masterly vindication of the revivals of religion which have borne witness to the Divine approbation, as an ordinance of God, of the ministry thus established.

In the devotional exercises of the chapel, which exert a constant and usually powerful influence over the minds of the students, although it may be but little noticed at the time, President Allen was exceedingly appropriate and happy. His prayers, carefully expressed, and enunciated with distinctness and propriety, fell, it has been said, like

music upon the ear; and, in their beauty and evident sincerity, could hardly fail to leave a favorable and devout impression.

In the government of the College, he was, perhaps, not always wise; yet he possessed many qualities which are always admirable in this sphere. His mind was deeply imbued with a sense of the worth and majesty of law. Any process of education, or method of administering government, which tended to weaken respect for law, he deplored as essentially wrong and injurious. His conviction was, that a lax or partial or vacillating administration of the College code was not only inexpedient and harmful in its relation to the peace and order and welfare of the community over which he presided, but that it tended to destroy, in the minds of his pupils, that respect for law and deference to its authority, which lie at the basis of public morality, of a manly character, and of all true religion. He was, therefore, upon principle, a rigid disciplinarian. He was also impartial and unselfish. The odium almost necessarily attaching to a faithful execution of measures of discipline, he met with meekness, but with unflinching firmness,—in no instance caring to avert from himself the full responsibility of acts of discipline of which he was officially the executive, even in cases where his own judgment, inclining to leniency, had been overruled by the decision of his associates in office.

Regardless of popular applause, especially when it is the product of a corrupt public sentiment, or the noisy approbation of the vicious and the depraved, he was, however, deficient in securing to himself that degree of personal popularity which, rightly secured, is in itself an important means of a more extended influence. The sternness of his administration of law was not always tempered, as it might have been with advantage, by kindness of manner, and the expression of grief for the errors of those he was called upon to punish. Many alleged that he was formal, cold, and distant. Much injustice, however, was done to him in this respect. He had a singular power of repressing the ordinary signs of

emotion; and often his countenance and voice would give no indication of sensibility when his heart was most deeply moved. To one instance in illustration of this, it will not be deemed, I trust, improper to allude. When the companion of his life—in his own words, "the angel of his path"—was, in the night, cut down at his side by a stroke, he quietly assembled the members of his bereaved household in the chamber of death, and, surrounded by his heart-stricken children and weeping friends, lifted up his heart in prayer to God in their behalf in words of indescribable pathos and subduing power, yet in tones perfectly calm and composed, until the powers of nature failed under the intense agony within, and he fell on the floor, apparently as lifeless as the breathless form from which the spirit had just taken its flight. From the memories of many who now hear me that sublime scene can never be effaced, when, standing at the head of the grave which was soon to conceal from human view the form of one so ardently and so justly loved, with a countenance radiant with faith and hope, and in tones mellowed indeed by grief, and thrilling, yet firm and full, he said to the multitude, awe-stricken and hushed, though in tears, around him: "My friends! may we never enter this graveyard, to deposit the remains of a fellow creature, without remembering that the day is coming, when *all that are in their graves* SHALL HEAR THE VOICE OF THE SON OF GOD, *and* COME FORTH! they that have done good, unto the *resurrection of life*; and they that have done evil, unto the *resurrection of condemnation*."

This power of appearing perfectly calm and impassionless even when most deeply moved, and a somewhat formal though dignified address, together with his resolute discharge of duty and enforcement of discipline, induced coldness toward him, and, in some instances, bitter hostility. He fell also, in some respects, on evil times. The denominational position of the College was then unsettled; and the great evils which repeated experience shows will ever result from such a state of things, began, in his day, to be heavily ex-

perienced. His bold enunciation, moreover, of what he deemed the fundamental truths of the Gospel, wanting at times, it was said by some, in a suitable spirit of conciliation, excited unhappy and unseemly jealousies, and gave rise to many complaints. To these causes must principally be attributed the measures taken to secure his removal. His opponents, however, did not meet him face to face. By a course of proceeding which cannot be characterized as either just or honorable, they induced the Legislature of the State to stoop from the true height of its position, and pass a law which had the effect to cut him off from his office of President of the College. He received this heavy, sudden, and dishonorable blow in the true Puritan and Christian spirit, without a murmur and without a fear. Believing that God overrules all things, and in the strong confidence of the rectitude of his cause, he promptly took measures to test the constitutionality of the Act of the Legislature which had summarily deprived him of his office. He instituted a suit in the United States Circuit Court, and employed Daniel Webster, and Professor Greenleaf of Cambridge, as his counsel. The case was argued with great ability by Professor Greenleaf. The decision of the Court was pronounced by Judge Story. It declared the Act unconstitutional, recognized Dr. Allen as still President, and separated the College from the State, affirming that the College is a private and not a public corporation and is not under the control of the Legislature of Maine.

After nearly two years absence the President, in accordance with this decision, returned to his office, attended by the united and enthusiastic good wishes of the friends of justice and religion both in and out of the College. Having thus vindicated himself and the cause for which he had suffered, in a few years he retired from office. The unabated regards of his warmly attached friends, of whom he had many even among those who could not always concur in the wisdom or expediency of the measures he deemed it proper to adopt, have followed him in his retirement;

while, in respect to his enemies, it may be said, that the softening influence of time, and the advantage of a higher and better point of vision, have led many of them to see and appreciate the excellences of his character, and to award to him the tribute due to his successful labors for the promotion of the intellectual and moral culture of his pupils and the prosperity of the College.

In a letter recently received from him at his home in Northampton, Dr. Allen remarks: "An old man, who has entered upon the year that will end his third quarter century of years, if matters are right in his mind, will have a growing strength of faith in the future, and will associate this faith with sweet, and joyful, and holy recollections of the past. For myself, I recollect scenes relating to Bowdoin College gladdening to my heart. I cannot describe them vividly as I could wish, in their interest and beauty. That such scenes may live again is my prayer; and will it not be the prayer of all the Christian friends of the beloved Seminary?"

It is to such scenes I would now turn your attention. Soon after Dr. Allen's accession to office there was a great increase in the number of students. This was owing in part to the increased facilities afforded for instruction. Other causes also contributed to the same result, among which have been mentioned the general advance of education; the check given to mercantile enterprise, turning attention to professional rather than commercial life; and the opening in Maine, which had just become an independent State, and also in other States, of many new fields for professional effort.

This increase was not, at first, favorable to the influence of religion in the College. A large majority of those who entered were unconverted; and though there was a considerable number of pious students of reputable character and attainment, their religious influence was not very decided, and the most zealous and devoted were not the most intellectual. The leading influences of the College were very far from being religious.

At the opening of the Fall term, in 1825, an unusually large number of pious students was admitted; and, as the result of this accession, fourteen new members were received into the Circle. The first religious meeting of the Spring term, held on Sabbath morning, afforded indications of more than usual interest. On the succeeding Wednesday it was resolved, at a meeting of the Circle, to spend the next day —that of the Annual Concert of Prayer for Colleges, which had been established then about three years,—in fasting, humiliation, and prayer. The public services of this day were, a prayer meeting at College in the morning, followed by a similar meeting at the Conference room in the village; and in the afternoon, a sermon, delivered in the Chapel, by President Allen. These meetings were all unusually solemn and profitable. An extract from a letter received from a clergyman, then a member of the Junior Class, will best convey an impression of their spirit. "I have an indistinct remembrance," he writes, "of the manifestation of some more than usual earnestness of desire among the praying students early in the year; a desire in which the Officers of College appeared deeply to sympathize, and which some of them labored to encourage and increase. But no special development of this deep feeling appeared until in the Concert of Prayer for Colleges, in February. We were then assembled in the Vestry of the Congregational Church, down in the village. The Pastor was there; three or four of the College Professors, with the President, were there; and some fifteen or twenty students, besides a goodly number of the praying men and women of the village. It was evident that the Lord was there. I remember the peculiar earnestness evinced in the prayers. I remember with what evident fullness of soul those who took part in the exercises expressed themselves; and particularly our good Professor Newman, (now in heaven,)—whom some of us had previously thought wanting in the warmer sympathies of the Christian heart,—how he seemed to be quite overcome with emotion; *broke down*, as some would say; weeping

like a child, while in subdued tones he told us of what was passing in his own soul, and while he also led us in prayer to God. That day seemed to be followed with a blessing upon the College."

"I shall never forget," writes another clergyman, then a member of the Sophomore Class, "the thrill of joy with which it was ere long confidentially whispered that one student was awakened. A new pulse of spiritual life seemed to beat in every heart, and the prayer of faith went up. Soon others were found; and one and another braved the public sentiment of College and attended our little circle. The Saturday evening meetings were thronged; the President and Professors manifested a lively interest, and held frequent conversations with the anxious and counseled the pious. A very interesting prayer meeting was held, weekly, in the President's Parlor."

The progress of the work will best be indicated by some historical notices furnished me by Rev. Dr. Allen. "At an Inquiring meeting held on Thursday, April 13, fourteen were present. When individually asked if they were accustomed at that time to pray to God, they all but one replied in the affirmative. Several of them had a deep sense of guilt; others were aware of their need of a new heart; all of them were solemn and more or less earnest in the desire of God's mercy; only one expressed a humble hope that he was a Christian convert. Only four of these had their impressions in the preceding week.

"On Monday about ten Freshmen met for prayer. On Tuesday, April 18, there was another meeting, when most of those already referred to were present, with several others, one of whom had some previous impressions of his guilt and danger, and another had never prayed to God till lately.

"At another meeting, April 25, there were six who expressed a Christian hope. At meetings May 2, May 9, and May 16, from sixteen to eighteen were present; of whom twelve professed to rejoice in the hope of eternal life through faith in the Son of God."

This revival, it has already been noticed, manifested itself first in the meetings for prayer, particularly on the occasion of united prayer for Colleges. The chief instrumentality in its progress seems also to have been the same. As the interest increased, additional prayer meetings were appointed. Two were established—one in each of the Colleges, Maine Hall and what was then called the New College, now Winthrop Hall—and were held regularly on Tuesday and Friday evenings, from about the middle of March until the close of the term. Upon one occasion, when the interest seemed not to be deepening, although it had widened, a day was set apart by the professors of religion in College as a day of fasting and prayer that the good work of grace already begun might continue.

With prayer, also, there was connected much personal effort. In a time of revival, truth has given to it a strong arresting power. It causes the sinner to stop and reflect. The things of God, of the soul, of eternity, seize upon his attention. Often then the mind is in suspense. It balances between giving to the subject of religion earnest consideration and dismissing it, between submitting to God and continuing in disobedience. When the scales thus hang in equipoise, a word, fitly spoken, may give the preponderance to truth and right. He only is prepared to win souls to Christ, who, by secret prayer and the Spirit of Christ, is made willing and apt to avail himself of such fruitful opportunities.

This arresting power of a revival, and the importance in such seasons of Christians seeking out and conversing with those who may be thoughtful, are illustrated by one of the conversions in the revival before us.

In the Senior Class there was a young man of promising abilities and fine social qualities, who, to use his own testimony, had remained up to this time thoughtless and impenitent, and had incurred a fearful risk of temporal and eternal ruin from the free use of ardent spirits, then common among the students, and from the vicious habits of numbers of his

acquaintances. In the Spring term he was caught, as it were, in an atmosphere of prayer and spiritual influences. It was no particular remark or sermon, which he can now recall, that aroused his attention, but the change in the general religious aspect of the College and a pervading solemnity, that sobered him and made him think. These impressions he endeavored to shake off. For three weeks he struggled with them. He seemed to himself, at last, to be just ready to rid his mind of its serious convictions and to return to the old life of sin. At this critical moment he was sought out and visited by the Pastor of the Congregational Church, Rev. Mr. Mead. The remainder of the story I will give in his own words. "Mr. Mead conversed faithfully with me, and drew from me a promise that I would attend a meeting of his appointment in the village that evening. I did so. He took for his text then, 'Quench not the Spirit.' Shall I forget that text, or that night of sleepless wretchedness which followed the hearing the sermon from it? Never, I think. Nor the next day, spent in the solitude of my room, heedless of all recitations, and even of the calls of hunger, till, as the shadows of the setting day began to fall on the earth, grace lifted the heavier shadows from my soul; and morning broke, when evening came down.

"That Revival in the spring of 1826, and that day of that Revival, have decided my course of life, and made me a minister of Christ. And now,—as your letter of inquiry takes me back over thirty years of my life, and sets me down again in that chamber where Heaven bent mercifully over me, and the Saviour whispered, 'Go in peace, thy sins are forgiven thee,'—I thank God with all my heart for that last Thursday in February, 1826. I have always understood that the interest in our College which resulted in that Revival, commenced with that day. I know that it was observed with prayer both in and out of the College walls, and, although I took no part in its observance, I hope and believe that I have, in wonderful grace, received of its

blessing. I think I shall remember the Spring of 1826 in Heaven."

Another subject of this revival was a class-mate and intimate friend of the writer of the above extract, Rev. Joseph Sherman, who, in the midst of his usefulness as President of Jackson College, Tennesee, was suddenly cut down by death. "Troubled with doubts, and for months afraid to call the Saviour his own," continues the correspondent from whom I have just quoted, "how did he envy me the clear dawn of my Christian hope. How much more reason I had to envy him his steady, beautiful progress in holy life, when the mists of his morning had all passed away, and his trembling faith settled firmly down, at length, on the Rock that cannot be moved."

Although the religious interest awakened in the Spring term of 1826 seemed, for a few weeks, to be somewhat general, the number of hopeful conversions did not prove to be large enough to give the religious students a numerical ascendancy. They still remained a comparatively small minority. A change in this respect soon began to take place,—not so much, at first, through conversions within the College, as in consequence of religious awakening and growth in the churches. The period from 1826 to 1834 was characterized by extensive and powerful revivals of religion, —one effect of which was, to greatly increase, in our seminaries of learning, the number of pious students. This was the result here; nor was it in numbers only that there was a gain. Coming fresh from revivals, many entered who were desirous of exerting a healthful moral influence, and who could be depended on in the Praying Circle, and in all places of religious duty. These,—together with such men as Munson, the missionary and martyr; George W. Cole, afterwards a clergyman in the Episcopal church, and early cut down by death, a man, to use the testimony of a fellow student,* "of a piety so deep and pure, as to make him as mild and generous to his brethren as he was devoted to God;"

* Rev. Mr. Bartol, of Boston.

Merritt Caldwell, afterwards professor in Dickinson College, and an ornament to the Methodist church; and others, still living, who were here men of mark and earnest in their endeavors to communicate healthful spiritual impulses to those around them,—constituted a firm band of consistent, living Christian disciples. I wish not to eulogize them. They might have done more than they did. They were connected with some whose lives were a scandal and an offense. They did not come fully up to the true standard of Christian charity, fidelity, courage, and hopefulness, in approaching those supposed to be thoughtless. A certain circle had some reason to suppose that they were abandoned to ruin by the professedly pious students. The Christian men waited for this class to come to them with the question, What must we do to be saved. They, on the other hand, waited to have the subject introduced by Christians,—and so, in some instances, the silence was never broken. Yet there was, in the College, a constant, steady flame of piety. There were examples, and these not a few, that shone unintermittingly and brightly. There were true-hearted Christians, who, to use the testimony of those not then of their number, exerted a powerful moral influence, and upheld the standard of the gospel, and made religion respected even by those who resisted its claims.

For several years after the year 1828, there were frequently recurring seasons of special religious interest. The most marked of these revivals commenced in the Fall term of 1830, and continued, without much abatement, during the year, although most of the cases of conversion occurred before the winter vacation. Soon after the opening of the college year, the prayer meetings became so crowded that it was found necessary to hold them in one of the recitation rooms. Those who had made a profession of religion were inspired with fresh zeal. Some from each class selected, from their class-mates, certain persons as special objects of prayer and effort. The interest thus was much increased; and prayer meetings were held daily, for a while, between

the hours of twelve and one. In conducting these meetings, the students were assisted, occasionally, by the College Officers and by the Pastor of the Congregational church, Rev. Dr. Adams, and also, during the Spring term, by Drs. Mussey and Delamater of the Medical School. During the progress of the exercises, the interest, it is said, sometimes became intense, so much so that some who attended were quite overpowered by their emotions. These frequent gatherings for prayer,—preaching, in the church, the chapel, and the conference room, on the most important and solemn subjects, addressed with great plainness and directness to the conscience and the heart,—the steady light of personal piety glowing in the hearts and lives of Christian men, and the words of friendly counsel and invitation not unfrequently addressed by them to the impenitent,—were the means employed. The results were great and blessed,—from twenty-five to thirty cordially receiving the Redeemer, bringing to his standard here a large proportion of the talents and scholarship of the institution, and giving to his church in our land some of its brightest stars. The experience of these converts was not at all rigidly moulded according to one pattern. Here, a mind seemed first to be subdued by a perception of the utter inexcusableness and ingratitude of its past unbelief; there, by a delighted discovery and apprehension of the goodness and grace of God. Where the sense of sin had been vivid, the realization of the worthiness and sufficiency of the Saviour brought unutterable joy. In other instances, where the work of God's grace was equally thorough and permanent, there was far less strength of feeling. Some saw, in their new purposes of obedience to their Heavenly Father, the fruits of seeds sown in early childhood, and nurtured by a mother's tears and prayers. Others seemed to themselves to be at once brought to a stand, with the question of life or death pressing upon them for an instantaneous decision. A few who had been openly wicked, and hostile to religion, were turned with apparent suddenness from their enmity and evil courses, and at the

beginning of their new life, were strengthened for the conflicts before them by clear visions of the grace and glory of their Redeemer. Others, of fairer lives, came more slowly to the discovery of their need of the Saviour, and to an entire trust in Him for salvation; and, after putting their confidence in Him and consecrating their lives to his service, sometimes struggled through much spiritual darkness before they walked, with assured step, in the light. Some harm was done by injudicious persons inquiring of those who were serious, if they had found hope and joy, which—though they usually accompany conversion, and always, in the end, are its fruit—are by no means essential to it. In these respects, as well as in all other circumstances of conversion, there may be the greatest diversity of experience. It is not wise or safe for any inquirer to make the experience of any one else, in all respects, his pattern. The great question is, Have you repented of sin? Are you, from love to God, obeying Him? Are you conforming to the methods of his grace in Jesus Christ, and cordially entering upon a life of constant, endless service? Those who have been referred to—however in other respects their experience differed—gave one reply to such inquiries. Some of them were naturally endowed with superior powers of discrimination. No one acquainted with the character of their minds will affirm that their professed conversion was a chimera,—that it was fanaticism, or superstition, or the product of any artificial or irrational excitement. In some cases it was the fruit of deliberate, long-continued, and earnest thoughtfulness. One of the first converts was a young man who came to College desiring to know, that he might obey, the will of his Maker. He made all his arrangements, upon entering, with this purpose primarily in view. He took a room out of the college halls, that he might be less interrupted in his religious studies, and have time for reflection. His leisure moments were given to serious, earnest, practical thought. In his whole method of life, religion—his relations to God and the claims of God upon him—had

assigned to it its true position. He *thought* upon his ways; he sought *first* the kingdom of God and his righteousness. He found, in the end, satisfying evidence that this kingdom was established within him. Another of these converts was one whose clearness and acuteness of intellectual vision have seldom been surpassed. In his college life he wore the aspect of a maturity and gravity beyond his years. At the time when his religious character became decided, he was often seen walking, with heavy, measured pace, thoughtfully and alone. "Two students, knowing that he had been for several days serious, made him an evening call for the purpose of seeing how it fared with him, and, if possible, to help him. As his friends entered, he was sitting at his table with his Bible open before him; and, as he turned to look at his visitors, a smile of beauty illumined his fine countenance. He had begun to hope in the Lord Jesus; and he proceeded to detail the process of the Spirit's working. He had just been comparing the splendid portrayal by Isaiah of the suffering Messiah with the Evangelical account of the Passion. His cool, clear eye had been scrutinizing the prophecy and the fulfillment, and saw, as with unclouded vision, that Jesus was the Christ—that He was what He professed to be, the Saviour and Sacrifice for the world, and like the Eunuch under similar circumstances, he trusted for himself, and was already going on his way rejoicing."

But a safer test of the reality and worth of the spiritual renewal professed by the subjects of this revival, is that of time. The change wrought in them has changed their lives. It has borne fruit whose excellence cannot be questioned. It has evinced its worth and power in lives of eminent and increasing virtue, and in deaths made peaceful, and even triumphant, in the assured hope of immortal blessedness. The tree is known by its fruit. These converts professed, while here, to have been changed in heart. This change, by its results, is proved to have been real and salutary. It has shaped and controlled the feelings and activities of sub-

sequent years. It has been fruitful in well ordered, earnest, beneficent lives. If the effect is good, and only good,—and of great importance,—is it rational to deny the worth of the cause? And if experimental religion,—the new heart shown by the new life,—beside being thus the source of distinguished virtue and usefulness here, is also what God's word invariably declares it to be, essential to salvation and to the eternal welfare of the soul, is it not most irrational to neglect it, and most unsafe and dangerous to be without it?

For what, do you think, our friend and brother* whom God has taken, the last week, to Himself, as he lay prostrate upon his dying bed, would have exchanged his hope of salvation through faith in Christ, or even a single act of obedience to God which evinced to him the sincerity of his trust? Think you he now regrets, that, at the beginning of his College course, he gave his attention to religion, and sought till he obtained? And if it is safe, and only safe, to die with a heart "replete with Christian feelings," is it not worth while to seek now, without delay, to make them your own?

Many whom I now address are fast filling up the days of their College life. Soon, at the longest, your history here will be sealed. What shall the record be? What, my brethren in Christ, shall be yours? Will you add your names to those who here have turned many to Christ? Will you do here, in Christ's name, a work which it will be grateful ever to hold in remembrance? Will you live for your Master, and for those He has died to save? What shall be the history of your College life? You may write it in letters of living light.

And how shall yours be written who have not yet numbered yourselves among the friends of God and the followers of his Son? Shall these years of quiet thought, of preparation for the future, leave you really all unprepared

* Wilbur Savage, a much respected and beloved member of the Senior Class, who died March 23, 1858.

for life's noblest work? Shall these times, when God's Spirit is poured forth and is near you, waiting to bless your efforts to find his favor, leave you still without God and without hope in the world? Shall the record of this day of acceptance and salvation be, that you dismissed the momentous question of your eternal welfare from your thoughts; that you slighted the proffered good; that you took not into your view both worlds; that you turned from Him who speaks to you from Heaven, the Author of your being, the Author of Redemption, the Judge and Lord of all:—or that, by submission to his will, and trust in his Son, in whom alone you can be saved, you made Him your eternal Friend and Portion? What shall the record be?

THIRD DISCOURSE.

DELIVERED SABBATH EVENING, JULY 18, 1858.

During the temporary absence from office of President Allen,—viz., from September, 1831, until July 6, 1833,—the duties usually devolving upon the head of the College were discharged by Mr. Newman, then Professor of Rhetoric and Instructor in Political Economy. He was a graduate of Harvard University, where he attained distinction as a scholar and unusual literary reputation. The attention of President Appleton was early directed to him as a suitable person to fill one of the vacant professorships here. In 1818, he was chosen Tutor: in 1820, he was made Professor of the Greek and Latin Languages: and in 1824, was transferred to the chair of Rhetoric; in which he remained, until, in 1839, ill health compelled him to resign.

Though the task would be a grateful one, it is not altogether appropriate to our present purpose, to analyze his intellectual and literary character, and his influence as an academical instructor. It should be said, however, in passing, that he early gained the confidence of his pupils, and was peculiarly successful in encouraging them to effort for the cultivation of their minds, and in removing the difficulties which are apt to dishearten those commencing the work of composition. In the studies of his own department, his mind was well versed; and his fine literary culture,

combined with a disposition remarkably amiable and genial, gave a peculiar charm to his instructions and his society. But his most marked characteristic, and one especially deserving notice here, was the simplicity—the evident honesty and truthfulness—of his mind; a trait which sometimes, —perhaps in part through the influence of a somewhat languid natural temperament,—passed over into undue cautiousness and indecision. When his mind first took a decidedly serious and religious direction, I have not been able to learn. He appears, however, to have been susceptible to religious influences even from early childhood, and, while a student at Harvard, in company with his room-mate Samuel Green, was wont to attend the meetings of the *Saturday Evening Society*,—an association founded for devotional purposes, by the missionary Newell when a student in College. In January, 1818, a few months after entering upon his duties as Tutor, Mr. Newman was received into the South Church in Andover, Mass. One of the earliest glimpses I have obtained of him as a religious man, is through the recollections of a townsman, who remembers hearing him, about this time, give with much animation, in the Vestry in Andover, an account of the revivals which occurred in this College in 1816 and 1817. It is always interesting to mark, in the history of any mind, the time when it becomes the recipient of living influences. Such a period, for Mr. Newman, was, undoubtedly, that of his Tutorship. He was received into the family of President Appleton, watched with him during his last sickness, and often led in prayer at his bedside. Several letters, written by Mr. Newman at this time, are peculiarly interesting from the confidential relations they disclose as existing between him and the President, and from the light they shed on his forming religious character. Under date, for example, of August 21, 1819, he writes as follows: "I can think of little else than our sick President. To-day he has been *very* feeble. You will not wonder that he has such full possession of my mind when I tell you that I have just

left his bedside, where I am accustomed to offer up my prayers with his afflicted family for all those blessings which both he and they so much need. When I look at the world, after being present in a scene like this, how trifling do all its concerns appear. It is indeed true that

> 'The chamber where the good man meets his fate
> Is privileged beyond the common walk
> Of virtuous life, quite in the verge of Heaven.'

"President Appleton appears as eminent as a Christian, as he has done as a scholar and a man. Few men have stronger ties to bind them to this world.* * * Still his heart is fixed, trusting in God. He has given up all that is dear to him to the protection of his Heavenly Father, and seems already to have become elevated above the world. The instruction which is here afforded, is, indeed, most valuable."

Again, three months later, (Nov. 21), a few days after the death of the President, he thus expresses himself:

"I have been this evening to visit the grave of my much loved and respected friend. It is nearly a mile and a half from the village,* and the loneliness of the walk gave abundant opportunity for meditation. As I turned from him to return, I seemed to hear his affectionate 'Good night,' as when I have often left him during his sickness. He seemed to say to me—'Go back into the world, and be active in all the various duties of life. Work, while the day lasts, for the night of death is approaching. See that your heart is right with God, and prepare to rest by my side.' Oh I do indeed feel that I have lost much. I loved him as a father, and had God spared his life, he would have been a father to me. I bless his memory, and, with God's assistance, I will imitate his excellences."

Where the Saco, at Fryeburg, shoots so many times its silver thread back and forth through the emerald meadows, I remember once noticing, apparently remote from the flow-

* The remains of President Appleton were first deposited in the burial ground south of the village. They have since, with those of President M'Keen, been removed to the cemetery in the rear of the college buildings.

ing waters, a curving line of century growing elms, which stretched their wide reaching arms, and raised their leafy honors, far above any of their fellows. They had once, I learned, stood upon the bank of the stream, which, though it had now receded, formerly flowed at their feet, and from year to year had left its rich deposites of soil, and still, through myriad secret channels, brought abundant moisture within the compass of their spreading roots. If you see a man strong and noble, you may know that he has stood, probably in early years, by some pure stream of Truth, and sent down a root there forever to draw from it richness and nourishment. So was it with the beloved teacher of whom I speak. Life, a probation,—life, real and earnest,—life to be filled up with duty actively discharged,—the heart to be put and kept right with God,—these and kindred principles henceforth were implanted in his soul and made controlling. His unfolding religious life is one of the most beautiful examples with which I am acquainted of the verification of the Saviour's promise, *If any man will do the will of God, he shall know of the doctrine.*

For several years after Mr. Newman came here, it was thought, by many, that his true theological position was with those who were then departing from the orthodox faith. A more correct statement would be, that his mind was held in reserve upon some of the questions then in controversy. The supreme divinity of Jesus Christ, redemption through faith in His blood, and without the works of the law,—upon these and others of the profounder yet most important and practical truths of the Christian system, he remained in suspense. There is on record an affecting prayer of Dr. Watts, the Christian lyrist, the burthen of which is a supplication for light. Such was for some time the attitude and prayer of Mr. Newman. With him religion was eminently practical. He felt that he was responsible for his religious belief, and that the truths of religion affected him as no others could. He desired to know that he might obey. He sought to see clearly the true foundation that he might

build upon it his immortal hopes. Conforming his life to the truth which he saw, and opening his heart to its beams, he grew in knowledge and in grace. In the end, faith triumphed, and doubt and darkness fled away.

Allusion has already been made* to the part which he took in the memorable Concert of Prayer in February, 1826, and to the impression his Christian fervor made upon others. His mind seems, at this time, to have come more clearly into the light of the Cross. The haze which had obscured it to his view began to disappear. The love of Christ,—the death for all of the Righteous One, that God may be just and the justifier of him that believeth in Jesus,—salvation freely offered to the guilty, and freely bestowed upon the penitent believer,—these facts and motives of Redemption were now more fully seen and more deeply felt. They at once stirred his heart to know more of the Saviour, to drink more deeply of his spirit, and to bring others to the fountains of his own refreshment. In the labors of the pulpit, and in the more familiar services of the Conference room, he took a lively interest. He also performed a large amount of pastoral service, especially in visits to the sick and dying. The devotional element was naturally predominant in his religious character. This, combined with his high literary culture, the delicacy of his taste, and the felicity of his language,—now informed with the Spirit of the gospel,—made his petitions, whether offered in the chamber of suffering and sorrow, or at morning and evening in the College chapel, or wherever he was called upon to lead in supplication, always peculiarly appropriate and impressive. For the salvation of the students, as we have seen, his heart was deeply moved. Beside delivering religious lectures he sought in more private ways, by personal intercourse and kindness, to gain access for the truth. I remember being pointed to a spot on the carpet of his study, once, I was told, completely saturated with the tears which were shed by one of his pupils while he led him in

* Page 43.

prayer to the Saviour. He opened the heart with the key which had unlocked his own.

The death of Mr. Newman was beautifully in keeping with his previous history. Though it occurred after he resigned his professorship,* it may properly be noticed in this sketch, since it was the fitting close of the life which ripened here, and illustrates its deeper spirit.

About a year previous to the termination of his life, Professor Newman, referring to desires long entertained by him for higher attainments in the knowledge of Christ, thus writes to a former associate in the College Faculty, to whom he had often before opened his heart. "The last month has been to me a blessed period. I have come out from under the cloud, and comparatively I dwell in light. It has been for years my desire to see more clearly, and with a heart more deeply moved, the preciousness of the Saviour; and I do think that of late the Spirit of God has revealed Him to me, and shown me his loveliness and excellence. I love to think upon Him—to follow Him about from one scene to another of his benevolence, and to gather up the precious words of heavenly wisdom which He utters. I can look at Him, *I can see* Him as *a Saviour*, and there are precious hours, when, with confiding joy, I feel safe in his hands.

"Most sincerely do I thank my God that my soul is thus returning to its rest, and that, in relation to every object and event that agitates my heart—my beloved family—kindred and friends—my future prospects and employments in life, and, above all, my eternal destination, I have no anxiety; for I can feel that God's will is my will."

"Fully to appreciate this most interesting statement," adds the friend to whom it was addressed, "it must be recollected that it is the recorded experience of a man of high intellectual culture, made at a time when he was able himself most clearly to understand and to describe his religious emotions; and that he was, moreover, a man of calm

* He died at Andover, Mass., February 10, 1842.

and equable temperament, and cautious, almost to a fault, in the statement of his religious views and feelings. To the time of his departure the cloud did not return, nor his faith and joy fail."

"It was my privilege," continues the same writer, "to be near him, a few days, about a fortnight before his decease. During our interview I referred to what he had written to me in respect to his clearer apprehensions of Christ as a Saviour, the preciousness of Christ to him, and his own feelings of submission to the Divine will. Have you the same feelings now, I asked? He replied, 'You know that some years ago, I had some difficulties on some of these points; but all is clear now. Great have been my peace and comfort.' You know then, by your own experience, that it is through the Cross that we are reconciled to God? 'Yes, (with great emphasis,) I do. I see the adaptation of the Gospel to meet all my wants.' In further conversation he remarked, 'I do not know what conflicts are before me; but I feel now that I am falling asleep like a babe upon the bosom of its mother.' And in thus reclining on the bosom of the Saviour, I trust that you feel safe? 'Yes,' he replied, with strong emotion, 'I do.' He expressed a hope, if he lived, that he should be able to do more for Christ than he had done; and then, raising his hands, his countenance beaming with intense emotion, he added, 'but I bless God that I am able to bear the feeble testimony I now do to the truth of the Gospel, its power to sustain and comfort me.' He probably supposed that this was our last interview; it was, as I understood him, his dying testimony that he thus wished to give. Contrary to expectation, he had a comfortable night. In the morning I read to him from the eighth chapter of Romans. He commented, as I proceeded, upon the preciousness to him of the truths it presented,—as, that to him who is in Christ there is no condemnation—the power of the atonement to produce in the heart the fruits of righteousness, which the law in itself is impotent to accomplish—the

glorious privilege of the believer in being adopted as a son of God,—wondered that there could ever be any doubt about the meaning of the expressions there used, said they were all plain to him, did not need any commentator.

" In further conversation he referred to a sermon which I had preached, some years before, from Isaiah 48 : 18,—said that he had thought a great deal of that text of late—especially the phrase, *then had thy peace been as a river*; and then, extending his hands, his whole form dilating with the struggle to convey the idea, he exclaimed, 'I cannot express it, I cannot explain it to you, but it does seem to me that my peace is as a river—a mighty stream, flowing all through me, and filling me to overflowing.'

" It is impossible to convey any adequate idea of his appearance at this moment. The words, striking as they are, are lifeless in themselves compared with the deep meaning they conveyed as they fell from his lips. He appeared to me as one that had already taken full possession of his rest. To be near him, seemed indeed to be 'quite in the verge of Heaven.' I could only wonder, and admire the grace that was vouchsafed to him."*

He finally fell asleep without a struggle,—in his last hours still bearing testimony to the blessedness of the Gospel in its power to sustain and comfort the soul, and giving utterance to his faith and hope in the words of the beautiful hymn,

My faith looks up to thee,
Thou *Lamb of Calvary*,
Saviour Divine!

So died a Christian Scholar,—his face turned to the Sun of Truth, the peace of Heaven in his heart. Let us cherish his memory. Let us learn the lesson of his conflict and victory, of his thoughtful, truthful life and peaceful death. The way to divine knowledge is obedience. The price of heavenly enlightenment is humble discipleship. The victory that overcometh the world is faith in Jesus.—

* See Appendix E.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

The terms during which Professor Newman occupied the President's chair, with the exception, perhaps, of the Fall session of 1831, appear to have been, as regards the internal condition of College, among the most quiet and pleasant in its history. Throughout this period, and also during the two succeeding years, that is, from 1831 to 1835, a majority of the students were professedly pious, and the preponderance of talents and influence was very decidedly on the side of vital religion. Many names now dear to the churches are grouped, in the College Triennial, within this period, and they represent men, in principles, character, force, substantially the same then as now;—men who gave an elevated tone to the public sentiment of College, and secured for it a high reputation, while they gained for themselves treasures of sound learning and Christian discipline which have proved invaluable.

A marked and deeply interesting feature of the piety developed during these years was its *missionary* spirit. Small circles of Christians, occupying rooms in the same hall, or otherwise easily brought together, were wont to meet every noon or at nine o'clock in the evening for social prayer, and a leading object of supplication was the conversion of their impenitent associates. Several societies of inquiry, having special reference to the wants of the heathen world, were also sustained. This interest in the cause of missions and sympathy with its spirit were much quickened, in the year 1833, by the sojourn here, for a few months, of the missionaries Johnson, Tracy, Lyman, and Munson. While attending the lectures of the Medical School, preparatory to embarking for their chosen fields of labor, they frequently were present at the social religious meetings held in the College, and imparted to them often a thrilling interest. Generous minds could not fail of being impressed by the spectacle of Christian heroism presented in the lives of these devoted men; and their words of exhortation, urging

to trustful, self-denying, courageous labor for the advancement of the Redeemer's kingdom, touched and stirred the Christian heart of College. The subsequent career of Cyrus Hamlin, Daniel Dole, and Elias Bond, as well as the very large number of the students then in College who entered the ministry, evinces the reality and power of the impression thus produced. "It was in my room," writes a member of the class of 1834, "at the close of one of the most delightful Sabbath morning prayer meetings I ever attended, that Hamlin whispered to Mr. Munson, who had addressed the meeting on the claims of Missions, 'You may expect my coming to a foreign field at the proper time,'—a pledge which has been well fulfilled.*

In the Spring of 1834, there was a special outpouring of the Holy Spirit upon the College. The pious students appear to have separated at the close of the Fall term in 1833, and to have re-assembled at the opening of the ensuing term in February, 1834, with feelings of unusual solicitude for their unconverted friends. "Christians begin now to examine themselves and to agonize with God in prayer," writes the Secretary of the Circle on the day of the Concert of Prayer, February 27. Many previous entries testify to a general humble and earnest desire for the descent of the Spirit and the gifts of his renewing grace; as do also the words of a hymn composed for the Circle by one of its members, (Nathan Dole,) and entered upon its records with the title, "Parents of impenitent sons to pious students," followed by six stanzas, containing an earnest appeal to Christians in the College to do all in their power for the salvation of those under their influence, for whose conversion prayer was daily ascending from the family altar.

Toward the close of the month of March, special effort was made in the village to bring the truths of religion to the attention of the impenitent. A protracted meeting was held in the Congregational church, beginning on Monday, March

* The room where this fruitful promise was made is No. 16, (N. C.), Winthrop Hall.

24th, and ending April 2d. At the time it commenced, God's Providence had already, in the College, sobered even the most careless and frivolous. On the Sabbath which opened the week set apart for religious services, the Officers and students followed from the church to the grave the remains of the venerated widow of the first President. Soon after, on the same day, they were assembled in the chapel to listen to a funeral discourse from President Allen, called out by the decease of Morton and Packard, two members of the Junior Class. On Monday afternoon, together with the professors and students of the Medical School, and many citizens of the place, they again assembled in the Congregational church to listen to a sermon from the President upon the death of a member of the Medical Class. It was "a very solemn day," wrote in his diary one of the students who had seemed to his associates bent only upon fun and frolic. The death of Mr. Holman, the medical student referred to, was very sudden and distressing, and, from his character and position, one fitted to make an unusually serious impression. He was a young man of unusual promise, enthusiastic in his studies, foremost in his class, and was expecting in a few weeks to take his degree. He was cut down in perfect health, after a sickness of only eight days, during most of which time he suffered excruciating pain. "I have gone poorly clothed and poorly fed," he remarked shortly before his decease, "that I might have an education, which can now be of no avail to me." He died in extreme agony. The solemnities of his funeral, and the lessons which were faithfully inculcated by the President, appear to have deeply affected many minds. In the evening, Rev. Dr. Tyler preached; and on the next day there was preaching, in the morning, afternoon, and evening. Similar exercises—with occasional addresses by the pastors of the Congregational churches in Brunswick and Topsham, Rev. Messrs. Adams and Hawes—were conducted from day to day, until Wednesday of the following week, by Rev. Messrs. Tyler, Shepard, Sewall, Tappan, Kent, and Professor Pond. "A report," writes President Allen, "of all

these sermons and addresses, thirty in number, could be made up of certain minutes now before me, were it necessary. They were most faithful, plain, and pungent. * * * * Inquiry meetings were held. April 12, there were reckoned twenty-two recent converts in College."

"The meetings in the church," writes a friend now settled in the ministry in one of the cities of Massachusetts, "were quite a novelty then and attracted the attention of the students, and they attended in large numbers. The impression was deep from the very first. Though I had determined not to go, yet I found myself in attendance at the first service, and deeply impressed the first day. I went to my room, at the close of the afternoon service, weeping and convicted. Others as well as myself were early interested. There was no opposition, at least none that I knew of. A deep seriousness pervaded the entire College. Meetings of all kinds were fully attended and often crowded. There were several addresses given directly to the students,—addresses very pungent and direct, in the recitation rooms, by several clergymen." Upon the work in general, another subject of this revival, now a clergyman in Connecticut, makes the following comments: "The impression left strongly on my mind, at this distance of more than twenty years, is that the work was deeply solemn and happily free from excitement. Everything was quiet, truth was faithfully and affectionately presented and pressed upon the conscience, and very little extra human machinery was made use of. There was, it is true, a 'protracted meeting,' at that time deemed almost indispensable,—but so far as I remember all the meetings were quiet and orderly; and the two grand objects seemed to be *to hold forth the truth*, and *to plead in prayer* for the descent and power of the Holy Ghost. Of the *preaching*, I have the most distinct and pleasing recollection of that of our own Pastor, and of Dr. Pond. I thought *all* the preaching was good. * * *

"A delightful and important feature of the revival was the interest and activity of private Christians. Both in the

village church and in the College, Christians were deeply interested, and many were actively engaged. I believe there was a great deal of *closet* prayer, and a great deal of *private labor—individual effort.* Much was done in this way in College. I think it was said at the time that *every member of College*, not already professedly pious, was sought out and conversed with."

After mentioning the names of several students who were active and useful in this work, and alluding also to the lively interest taken in it by the College Faculty, particularly by one still with us whose Christian wisdom and faithful private counsels have been instrumental in guiding many wanderers heavenward and homeward,—the same writer continues:—"In the religious history of the College, I think honorable mention should be made of *Phebe.** She felt, for years, a deep interest in its spiritual welfare; and as I well remember, had a deep anxiety for the students during this revival of 1834. In the disclosures of the great day, I have no doubt it will appear that Phebe's prayer of humble, simple faith was a great and largely honored instrumentality in preserving and raising the tone of piety in College. I speak of this here because it has always impressed and interested me, because I recollect it was *felt* by the students and others during this revival, and because I think it is *true.*"

I need not pause to explain the allusion here made. Other pens have delighted to trace those veiled and lowly virtues, that "uniform, consistent, humble, cheerful, glowing piety" whose name was Phebe. In this community her memory is still fresh and fragrant; her name has become a household word. The deep interest which she took in the

* Phebe Ann Jacobs, a colored woman well known in college circles for her simple, unobtrusive, fervent piety. She was born a slave, lived for many years as a domestic in the families of Presidents Wheelock and Allen, and after the death of Mrs. Allen, in 1828, until her own death, February 28, 1850, lived most of the time by herself, earning a livelihood by washing and ironing for the students. See Publications of the American Tract Society, No. 536, also the Christian Mirror for June 6, 1850.

College has often been remarked upon,—an interest which led her to offer abundant heartfelt and earnest supplications in its behalf. Near the beginning of the revival we are considering, on the morning of the day in February set apart for the annual Concert of Prayer for Colleges, a prayer meeting was appointed in the village at the early hour of six. To make sure of a suitable preparation of the place of meeting, Phebe's Pastor, Rev. Dr. Adams, I use his words, himself went to the vestry at five; *but Phebe was there before him and had been two hours upon the door step, waiting for the room to be opened, meanwhile lifting up her soul in prayer.* Precious seed, sown in faith and watered with tears, beneath that wintry sky! How it sprang up and bore fruit an hundred fold in her Pastor's strengthened heart; in many souls renewed and quickened from on high; in spirits made strong to brave the perils of missionary life, and apt to teach nations of whom the humble sower never heard; in labors now crowned with success on the hill-sides of New England, on the prairies of the West, in the great metropolis, wherever hearts then replenished from above have carried the messages of God's grace!

It is here also worthy of mention that at the period of this revival a circle of Christian women, with whom Phebe was wont to meet, made special prayer for the three members of College belonging to Brunswick, neither of whom was religious. They were all converted, and are now active ministers of the Gospel.

To one of these individuals allusion is made in the following extract from the note-book of a friend: "In the forenoon of the last day of the protracted meeting, A. and P., who occupied rooms adjacent to mine, came into my room. Said A., 'Come, let us go over and see the winding up of the meeting.' We all went, and Professor Pond preached the closing discourse from John 9 : 27, *He answered them, I have told you already and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?*

"We all went without any definite object; but simply as a matter of curiosity and to spend an idle hour between the eleven o'clock recitation and dinner. I sat between my companions, and one was cut down on the right hand and the other on the left; for both were brought under conviction, and both were converted to God: one is now a settled minister, and the other is a useful physician. Nor was I passed by. I was probably under as deep conviction of sin as either of the others, and saw my situation as clearly: yet they two returned to their rooms to pray and meditate; I to mine, to dissipate all serious impressions. They made known their feelings and received the encouragement and sympathy of Christian friends; I concealed mine, and associated only with the gay and thoughtless. In a word, they *yielded* and were *happy*; I *resisted* and was *wretched.* In passing this era of my life I will not omit to state, that here I committed one great error, viz., in not yielding my heart to God at this time; for I am now persuaded that it would have enhanced my happiness an hundred fold. And I will say nothing of the danger and the sinfulness of thus rejecting the influences of the Holy Spirit. I concealed my feelings. No one ever knew I had a serious thought, and I gradually wore them off; although I have never forgotten the sermon alluded to, nor the solemnity of the day, and I must date from that my first religious impressions."

Allusion has been made to the activity of professors of religion in promoting this revival. It is perhaps just to say, that, as was the case in the revival of 1831, there was a class of students,—the seemingly frivolous and gay,—who felt themselves somewhat excluded from general Christian sympathy. Probably not one of them, except by his own act, failed of receiving from some one or more pious friends a word of kindly warning and counsel. Yet, to use the language of the friend who has given me the incident just recited, "the lines of distinction at this time were drawn in College marked and distinct between the pious and those not pious. The pious roomed by themselves, associated by

themselves, and went by themselves. The gay and thoughtless were on their part obliged to go by themselves, or obtrude themselves upon the company of others. I do not pretend to throw off the blame which attaches to me upon them,—far from it; I only say that, had they given me their counsel and advice, I might perhaps have yielded my heart to God."

Upon the remaining years of President Allen's administration it is not necessary to dwell. From year to year, there were occasional conversions. The meetings of the Praying Circle generally were well sustained, and gave evidence, especially during the Spring terms, of a good degree of spiritual life. Those who were faithful in attending, found them a rich blessing; and their influence upon the College at large was clearly perceptible. Within these years, also, occur some names of Christian men who were distinguished in College for talents, diligence, and Christian integrity. I may mention one, that of William Reed Prince, in whose published memoir, as well as in those of Zenas Caldwell and George W. Cole, graduates of earlier years, may be found much that is of interest to their successors here. We have, however, no season of general religious interest to record during the years referred to. Toward their close the opposition to President Allen, which has been alluded to, became violent. Even Christian men were led, in the excitement of the hour, to participate in measures unjustifiable and extreme; and the feelings which sometimes gained ascendancy in the College, were unfavorable to the progress of religion.

With the close of this period I reach the limit naturally set for the termination of these sketches of the past. When the time shall come for a review of later years, and the teachers and pupils, respected and beloved, who have given me their kind countenance and attention in this attempt to gather up the lessons, fast sinking into oblivion, of by-gone years, shall have ceased to be actors in these scenes, may it be found that we all have been faithful, each in his sphere, and according to his ability, to our common Lord!

Much, doubtless, will enter into that future record, as there has into the present, worthy of being held in perpetual remembrance as a memorial of God's faithfulness to his servants, and as a pledge of his future care. Shortly before his death, when the full moon, flooding the earth at the time he spoke with peaceful light, walked not more serenely through the heavens than his pure and elevated thoughts moved along the highway of God's promises and Providence, President Appleton uttered these words of hopeful trust, "God has taken care of the College, and God will take care of it." This is the lesson which comes to us from all the years we have reviewed. In the faith thus assured, let all who love this Seminary pray and strive. To-night we may rejoice that God has, in these later years also, shown his continued favor; that he has raised up for the College in the time of its need friends, who, from love to the Redeemer of men and from a deep conviction of the worth of this institution to his church and cause, have contributed generously and largely to its general funds, beside permanently endowing a Professorship designed to inculcate, as long as the College shall endure, those principles of Christian virtue without which all our learning is vain, and our Colleges are but poisoned fountains. With devout gratitude to God would we also recognize the fact, that during the last twenty years the standard of morality has gradually advanced; that customs more honored in the breach than observance have fallen into disuse; that no year has passed away without the hopeful transition of some one or more from the kingdom of Satan to that of God's dear Son; and that six times, at least, conversions have come in clusters, which, if not large, have been, at least, sweet and precious.* Especially would we return our heartfelt thanks to God—our God and our fathers' God—that during the last few months,—even since we began together the review of earlier gracious visitations,—sinners, in numbers exceeding even those who professed conversion in any of the times of refreshing it has been our privilege to

* See Appendix F.

recall, with the exception perhaps of the revival of 1831, have acknowledged Jehovah as their God, and Jesus as their Redeemer and King. May the coming years show this work to have been as clearly of God as were those of earlier years,—in its *abiding results* as hallowed and beneficent!

In conclusion I would express the hope that this record of what God has done for the College, may quicken its friends to renewed exertions for the promotion of its highest usefulness and prosperity. We are reminded, my brethren in the work of instruction and oversight of those committed to our care, that our service is not only a most arduous and responsible but also a most encouraging and hopeful one. Nowhere, it is believed, is effort for the spiritual good of men more abundantly rewarded, even in its immediate and apparent results, than in such a community as that in which it is appointed to us to labor. And besides, we are doing *foundation work—fountain work!* Let us remember that our responsibilities are equal to our privileges, that we receive from parents their most prized jewels, that as teachers lead, precious souls will follow. Yet, if I could have their attention, I would endeavor most earnestly to impress upon parents, that the utmost fidelity on the part of College Officers will be of little avail without the earnest co-operation of those who, normally and by Divine appointment, are the educators and guardians of the young. Let youth never be sent here to be won from evil courses. A College is not a school of reform, nor a house of correction. Let those who enter its walls come already instructed in the ways of wisdom, and commissioned to be soldiers in the cause of truth, good morals, and religion. Let parents never relax the vigilance of their love for their children who are encountering the perils of College life. Let them bring their sons, as often as can be done consistently with their engagements here, to the home hearth and the home altar. Let them be followed, while absent, with home letters. Let counsel be added to love, and to counsel, prayer.

Let me also urge any, who are called to the responsible service of electing the teachers who shall bear an important

part in forming the minds which, in turn, are to shape the destinies of many others, to seek out and to give their confidence to those who not only will be capable and efficient in their special departments of instruction, but whose whole influence will be harmonious and holy.

Let me beg all Christian people in this village to be kindred to the youth resident among them, to feel that a high trust is committed to them in the opportunity they enjoy of influencing, for great good, maturing and imperiled minds.

Let me appeal to all who can appreciate the moral power of an institution, fixed and permanent, in which mind is constantly educating for high position and large influence, to seek in every way to surround and fill this Seminary with the saving influences of religion.

And finally let me exhort you, my beloved pupils, the students of this College, its hope and pride, to remember that its honor and its usefulness are eminently committed to your keeping. You may make it either the seat of virtue, of generous, manly culture, and of all good learning,—or a Temple of Discord, an arena in which petty factions shall wage their small and unseemly warfare,—or even a haunt of polluting and baneful vice. If you are Christian men, be not timid but bold for God. Keep religion in such active exercise that it shall control the public sentiment of College. Be united, humble, prayerful, watchful, following with closed ranks your great Leader. But if you are not openly and consistently the followers of God, walking in purity and faith and love as Christ also walked, think, I pray you, of the history you are daily acting; of the record constantly entering on high; of the days to come; of regretful, remorseful hours; of the harvest to be reaped according to the seed sown; of the testimony of God, uttered through human experience as well as by the voice of inspiration: *The fear of the Lord is the beginning of wisdom.* HE THAT HATH THE SON, HATH LIFE; HE THAT HATH NOT THE SON OF GOD, HATH NOT LIFE.

APPENDIX.

A.

Lest this statement make a wrong impression, it should be said, that a side-board, furnished as described, was then generally deemed indispensable to the exercise of hospitality. In this respect, as in others, the social habits of the students were formed by the customs of the day. The Temperance Reformation has been of incalculable benefit to our literary institutions; and it has found in them many of its earliest and best friends. In 1814, Professor Cleaveland published by request an Address delivered before the "Brunswick, Topsham, and Harpswell Society for the Suppression of Intemperance," in which he took ground in advance of the general public sentiment of the day, arguing very strongly against even a *moderate indulgence* in the use of intoxicating drinks, and exposing the pernicious influence, especially upon the young, of the use of wine and ardent spirits then common in social circles and friendly visits. Pres. Appleton also delivered, in 1816, an Address before the Massachusetts Society for the Suppression of Intemperance, which was published at the time. He made great exertions to banish the evil from College. In the Fall of 1827, a Temperance Society was formed in College, which embraced a large proportion of the students and operated very happily in encouraging habits of sobriety. Extracts from an address pronounced before this Society by G. W. Cole, one of its members, are published in his memoir. In looking over the files of the Christian Mirror, I noticed the following communication, conspicuously printed: "Ought professors of religion in College, who are candidates for degrees, to treat on Commencement day, as is usual, with rum, gin, brandy, wine, &c." This was printed shortly before the formation of the Total Abstinence Society, and illustrates at once the need and the existence of a spirit of reform. In 1835, an article was introduced

into the Constitution of the Circle requiring all its members "to abstain from all intoxicating liquors, except wine at the Lord's Supper, or prescribed by a temperate physician." In 1855, when the Constitution was revised, this was struck out as no longer needed. No one can compare the present with a past not very remote, without discerning signs of progress. Still, much remains to be done. Intemperance is yet an evil in College, as elsewhere; and its extinction should enlist the earnest efforts of all who would promote the welfare of those exposed to its curse.

Another reform—one especially needing advocacy—is that which would induce the entire disuse of Tobacco. Many more of the young men in our Colleges are injuring themselves physically, intellectually, and morally, by the use of this noxious weed, than by the use of Ardent Spirits. The one, moreover, leads to the other, and to a degrading and disgraceful sensualism. More light needs to be shed upon this subject in a way to arrest attention.

"There is another class of sins," to borrow the recent timely words of Professor Fisher of Yale College,* "which it is to be hoped the good sense of young men will before long entirely banish from our American Colleges. They are the sins,—duplicity and direct falsehood being the worst,—which spring from a fancied diversity of interest between the pupil and his instructor. A little reflection in after life commonly exposes the folly of the plea on which these immoralities are justified. But the effect of them on the conscience and the character is not so easily escaped. He who would respect himself and claim respect from others, must make sincerity, integrity—open and upright dealing with all men—his first virtue."

Our College system, though derived largely from the English, has escaped many of the faults of the latter; yet to some extent it has been open to the criticism Dr. Arnold passed upon the public schools of his own land. "It is certain," he remarks, "that education, like every thing else, was not brought to perfection when our great schools were first founded. * * * I am afraid that Christian principles were not enough brought forward, that lower motives were encouraged, and a lower standard altogether suffered to prevail. The system also was too much one of fear and outward obedience; the obedience of the heart and the understanding were little thought of. And the consequence has been the same in every old school in England,—that boys have learnt to regard themselves and their masters as opposite to one another,

* Note to Centennial Discourse, p. 97.

as having two distinct interests; it being the master's object to lay on restrictions, and abridge their liberty, while it was their business, by all sorts of means,—combinations amongst themselves, concealment, trick, open falsehood, or open disobedience,—to baffle his watchfulness, and escape his severity;—* * a strange and sad state of feeling, which must have arisen, I fear, from the habit of keeping out of sight the relation in which we both stand, masters and boys alike, to our common Master in Heaven, and that it is his service which we all have, after our several stations, to labour in."*

B.

A more extended account of President Appleton's labors was deemed unnecessary, in view of his established reputation as a theologian, and of the many tributes that have been paid to his memory. For a brief sketch of his life and estimate of his character, and also of his predecessor, Dr. M'Keen, see Notes to President Allen's Addresses; Sprague's Annals, Vol. II, pp. 216, 380; Amer. Quart. Reg., 1835, Art. Historical Sketch of Bowdoin College. See also Rev. Mr., now Dr., Jenks's Eulogy upon President M'Keen, published in 1807; Appleton's Addresses, with a sketch of his character by Rev. Dr. Nichols; Appleton's Lectures, with a Memoir by Rev. Dr. Tappan; Appleton's Works in two Vols., with a Memoir by Professor Packard; also Bib. Repository, Jan., 1836, Art. by Rev. Thomas T. Stone; and Lit. and Theol. Rev., Art. by Rev. Dr. Tappan. Most of the facts stated in the Discourse are taken from Professor Packard's extended and appreciative Memoir.

C.

The records of the Theological Society previous to Feb. 18, 1836, were destroyed by the fire which consumed Maine Hall. July 13, 1850, it was voted, chiefly in consequence of the great number of other societies which had been introduced, to suspend its operations. The Library was intrusted to the care of the Circle, and by the Circle was placed in the College Library. It may well be questioned, whether the secret associations now existing in the College have conferred any benefit upon their members at all equivalent to those formerly secured by the more general societies, which they have enfeebled, or, as in the case of the Theological Society, supplanted.

* Arnold's Rugby School Sermons, Amer. Ed. pp. 106, 107.

D.

One evidence of increasing spiritual life among the pious students is the organization, toward the close of this year, 1814-'15, of a society for Prayer. The Preamble and Constitution, as I learn from a volume of records not in my possession when the first Discourse was prepared, were drawn up by Samuel Johnson, then a member of the Sophomore Class, and afterwards successively Pastor of the Congregational churches in Alna and Saco, and Secretary of the Me. Missionary Society. They were adopted July 22, 1815,—the six professors of religion then members of College, viz., Rodney G. Dennis, Phineas Pratt, Samuel Johnson, Ebenezer Cheever, David Starret, Joseph Walker,—subscribing their names. The Preamble reads thus:

"In consideration of the alarming prevalence of wickedness in this institution and a lamentable indifference to the things of religion; believing that a change in the conduct and hearts of the students can be effected in no other way but by an effusion of divine influences, and also believing the promise of God that He will answer the requests of those who call upon Him in spirit and in truth; we, whose names are recorded toward the end of this book, do form ourselves into a society by the name of *The Praying Society of Bowdoin College*,—and adopt the following Articles," &c.

In the seventh Art. the object of the society is stated to be, "to pray for the influences of Divine Grace upon ourselves, upon this institution, and upon the world at large." The fifth Art. prescribes the qualifications for membership,—requiring "charitable" evidence of being a "real Christian," and a statement from each candidate, at the time of admission, of the "reason of his hope" and of his "assent to the fundamental doctrines of the Gospel." The sixth Art. appoints the time of holding meetings, viz., "Sabbath morning immediately after the ringing of the first bell for public worship." To this was added, August 14th, as a regular meeting, the Monthly Missionary Concert.

The Constitution was revised in 1827, and made more simple and precise. In 1835, it was considerably enlarged, with the design of making it more effective. The number of Articles was increased from eight to twenty. Most of the Articles which were added treat either of the duties of Officers or of offences and censures. One Article establishes a fast on the third week of each term. In 1855, further changes were made. I will add the leading Articles of the present Constitution, adopted May 25, 1855.

"PREAMBLE. Sensible of the infinite obligations we are under to God, as disciples of the Lord Jesus Christ, to live to his honor and glory, feeling our need of divine assistance and the importance of Christian union and fellowship; and believing, as we do, the promises of our Heavenly Father that He ever hears the prayers of his children when offered in faith—We, as Christian brethren, loving one another as Christ loved us, form ourselves into an association, and adopt the following Constitution.

"ART. 1st. This association shall be called the 'Praying Circle of Bowdoin College.'

"ART. 2d. The object of this association shall be the mutual edification of its members, the promotion of vital godliness in the College, and prayer for the universal spread of the Gospel.

"ART. 3d. The Officers of this association shall be a President, Vice President, Secretary, and Standing Committee. to be chosen annually, by ballot, on the Saturday preceding the Senior examination.

"ART. 7th. Any person, who believes the fundamental doctrines of the Bible, and gives satisfactory evidence of a change of heart, may, by a unanimous vote of the members, be admitted to the Circle; but in all cases such persons shall be proposed at least one week before they are elected.

"ART. 11th. If any member shall conduct in a manner inconsistent with Christian character, he shall be dealt with according to the directions of our Saviour in the eighteenth chapter of Matthew."

The whole number of members admitted to the Circle exceeds five hundred. Of these, about seventy-five are now members of College. It is exceedingly desirable that all who come within the provisions of the seventh Article should without delay unite with this Society, and labor to promote its prosperity and usefulness. It is the only visible organization within the College of the professed friends and followers of the Redeemer, and bears, in many respects, the same relations to the community around it which the church sustains to the world.

Beside morning and evening prayers at the Chapel, the ordinary religious services observed in the College, are, a general prayer meeting Sabbath morning and also Thursday noon, Class prayer meetings on Tuesday evening of each week, and a religious lecture on alternate Saturday evenings. With the exception of those designed for members of the same Class, these meetings are held at present in the Senior Recitation Room, and are open to all who may desire to attend. One of the most pressing wants of the College is a building which shall afford suitable accommodations for such meetings.

E.

The account given in the third Discourse of the closing days of Professor Newman's life is taken from a much fuller one, originally published in the Christian Mirror of March 10, 1842, and extensively copied into the religious journals of our land. In introducing it to his readers, the Editor, Rev. Dr. Cummings, remarks, after alluding to his own interest in it from his personal knowledge of Mr. N. from early youth: "The peculiar traits of his mind give a great value to his avowals in favor of the cardinal doctrines of the gospel, and their fitness to recover lost man, however distinguished for talents and intellectual cultivation, and make him happy in death. It is his crowning excellence, that he received the kingdom of God as a little child. * * * We could expatiate, with great personal interest, on the incidents and characteristics, which distinguished him; but we must, at present, waive the privilege. There is a very just view of his more prominent qualities, chiefly as a literary man, in Monday's Advertiser, as far as it goes; it was necessarily brief. If the writer had been in our post of observation, he would have mentioned among his productions, the address before one of the College Societies, the theme of which was 'The Self-made Man.' We hardly know the production, of equal extent, which has produced so wide-spread an effect. It was one of those happy conceptions, which seize upon a community with electrical power, and great practical effect. It has hardly ceased to be quoted yet, though it is many years since it was published. We have been accustomed to trace to it many of the most interesting developments of the last ten or a dozen years, among mechanics, and young men in the common walks of life, and which have been witnessed in their efforts to inform their minds and extend their knowledge."

A few extracts from the communication in the Portland Advertiser, referred to above, written by one long Mr. N's associate in the College Faculty, will enable those personally unacquainted with Prof. N. better to appreciate the significance of his religious experience as stated in the Discourse.

"Prof. Newman was a most valuable officer of instruction and government; ever faithful, self-denying, prompt and firm in the discharge of duty, prudent and sagacious, and enjoying the confidence alike of his pupils and of his associates. For nearly three years he discharged the duties of President with ability and success, and to no one probably of its Professors is the College more indebted for any reputation it may have had for thorough instruction or good discipline.

"The field of labor, to which Prof. Newman was introduced, particularly as a Professor of Rhetoric and Oratory and an Instructor in Political Economy, was sufficient to engross his time and talent. As an earnest of his diligence and success, the writer may refer to his works on Rhetoric and on Political Economy, designed as text-books for his classes, the former of which has passed through several editions in this country, has been re-published in England, and is a highly valuable contribution to this department of instruction, as well as creditable to our literature. * * * As a critic, he was discriminating, of pure taste, well versed in the laws of English composition, and apt in the application of them. In all his relations to the College, indeed, he was of a ready apprehension, a perspicacious, able teacher, a wise counsellor and a valuable friend.

"The tendencies of his mind were philosophical, though not speculative. The writer speaks of what he knows when he affirms, that Mr. Newman was never satisfied with superficial or indefinite views. He was not of that number who gather up scraps of knowledge. Hence he was not discursive in his reading. He sought for principles. He investigated patiently and thoroughly; and was not contented unless he had some important subject on hand for such investigation. He loved to think and to discourse. He was honest, eminently so, in his search after truth. He was fond of simple and at the same time comprehensive views."

F.

After stating, in answer to a letter of inquiry, his impressions respecting the religious state of the College while himself a member of it, and when he left it in 1825, Prof. Stowe adds the following testimony to the progress which has been made. Those who have labored faithfully in the service of the College during the period referred to, should feel that they have not toiled here in vain.

"When I returned in 1850," remarks Prof. S., "after an absence of a quarter of a century, though the same men with but two exceptions (Pres. Allen and Prof. Newman) were in the College Faculty, and with a proportional personal change in the two Boards not much greater, the contrast in point of religious character and efficiency was immense. Few, I suppose, were in circumstances to realize it as I did; but to me the whole religious atmosphere of the place was as different from what it had been twenty-five years before, as June is from November. It was perfectly delightful to me; and though exceedingly depressed in health, I never had a more uniform religious enjoy-

ment than while I was in Brunswick during the years 1850, '51, and '52. If the religious character of the College gains as much from the year 1850 to '75 as it did from 1825 to '50, it will be all that the most ardent friends of the Lord Jesus can reasonably hope for before the millennium. There is indeed very much to be done, much that is deficient, much to mourn over, but I am merely bringing 1825, 1850, and 1875 into immediate contiguity for the sake of comparison."

Prof. Stowe resigned his office as Collins Professor in 1852 and removed to the Theological Seminary at Andover. He was succeeded by Rev. Roswell D. Hitchcock, now Professor of History in the Union Theological Seminary, N. Y., who filled the office three years. Their efforts to awaken among the students an interest in the Scriptures, and to organize and increase the Christian life of College, were very successful, and are gratefully remembered by their pupils and colleagues here. If the better state of things to which Prof. S. points shall be attained, much credit will be due to his own labors and to those of his successor.

G.

The following table will serve to illustrate, it is thought, some of the statements made in the Discourses. The last period, it should be remarked, is so recent, that probably there will yet be additions to the number of ministers it affords.

No. Yrs.	From To	No. Graduates.	No. Ministers.	Percentage.
5	1806—1810	33	7	21.21
5	1811—1815	41	4	09.75
5	1816—1820	61	15	24.59
5	1821—1825	128	23	17.96
5	1826—1830	132	28	21.21
5	1831—1835	138	50	36.23
5	1836—1840	154	47	30 51
5	1841—1845	194	39	20.10
5	1846—1850	151	27	17.80
45		1032	240	23.25—

average percentage.

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